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SIR R. LEICESTER HARMSWORTH, BART.



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THE
TRVE WATCH,
and Rule of Life.

Or
A DIRECTION FOR THE
 examination of our spirituall estate, and
 for the guiding of the whole course of our
 life, (according to the word of God, where-
 by we must be iudged at the last day) to helpe to
 preserue vs from Apostasy, or decaying
 in grace, and to further our
 daily growth in
 Christ.

The fourth Edition, reviewed, and much enlarged.

*Behold: I haue set before thee, this day, life and good,
 death and euill. Deut.30 15.*

*If wee would judge our selues, wee should not bee iudged.
 I.Cor.11.30.*

*Them that honour me, I will honour, and they that despise
 me, shall be despised. I Sam.2.30.*

AT LONDON
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 the Bul-head. 1608.

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To the right Honourable,
Henry Earle of Huntingdon,
Lord Hastings, Hungerford, Botre-
auz, Molines and Moiles, my
singular good Lord.

Hane studieſ (right Honourable) v̄vbat v̄vay I
migh̄t manifest mythank-
full mind, for the excee-
ding fauours, wherewith I
and mine are bound unto your house
for euer. I find none more likely, then
if I migh̄t adde ſome-what (after the
faithfull and happy trauels of others)
to your preſent and immortall honour.
Considering therefore, that the God of
heauen, hath ſet you in ſo high a place,
not only in his ouvne eye, but alſo in the
view of your Countrey, to be beholde of

The Epistle

Iam. I.23.

all, as a mark, for the saluation or perdition of very many; and that little faults in your Honor, must needs much blemish you, as a vertuous life shall make you gloriouſ: I haue indenored for my part, to put into your hands, a true glaſſe & perfect mappe. A glaſſe which wil not flater you in ſhewing your ſpots, because it is the Lords; a mappe which wil not deceiue you, for the narrow way of life, because it is bounded by the Lord himſelf, trode by our Sauiour with all his holy Saints, which haue gone before you: yet ſo ſmall, as you may euer carry in your boſom. My humble ſuit at the hands of the Lord and your Honor is this, that when you haue tried them to bee ſuch, (where the ſuperſtitious Papifts ſpend ſome houres daily in their blind denotions) you would bind your ſelf by a conſtant vow before the Lord, to ſpend but one houre weekly beſides other your holy exerciſes, in viewing your ſelf in this Crystall glaſſe, deſirous to cleaſe your ſpots herby, & to co-

Iam. I.23.
24.25.

fider

Dedicatore.

sider your waies according to this map,
labouring so to direct your steppes. For,
setting your self with resolute purpose
of heart to walk herein all your dayes,
you haue the Lords owne promise, that
hee will make you truely honorable in
the sight of all men, as euer was anie of
your Progenitors; so as your very ene-
mies shall acknowledge it, and bee a-
fraide of you: And that he will more-
ouer prolong your daies, and giue you
a guard of his glorious Angels for your
safty, to beare you in their hands in the
day time; and in the night season, when
you are secure to pitch their tēts about
you. Your Countrey shal be blessed, that
euer God vouchsafed such a light unto
it. Where any point seemes doubtfull,
there make a marke: walke in the rest,
untill the Lord cleare that unto you.
As this shall adde unto my ioye, so for
thousāds who now pray for the increase
of this honour, many times ten thou-
sands shal euer praise the God of heauē
for you. Now is the time: all mens

Ps. 119. 59
Act. 11. 23

1. King. 3.
11. 12. 13.

Deu. 4. 6.
7. &c. 28. 10
11. 12. 13.
Psal. 91. 11
12.
& 34. 7.

1. King. 10
8. 9.
Phil. 3. 15.

2. Ioh. 1. 2.
3. 4.

The Epistle

Mat.7.14.
Apo.21.
26.27.
Apo.22.
14.15.
Mat.7.13.
Mar.8.36.
Ap.10.5.6.
Luk.12.20
21.34.35.
36.
He.3.7.13
Psa.56.12.
& 50.14.

eyes are upon you. Your Honour knoweth the prouerbe well, Magistratus virū indicat. Strine forward cheerfully (most noble Earle) in this narrow way of life, according to the hopes now long conceived of you; following herein all the worthies of the heauenty Hierusalem, and you shall line with them immortally: but if you shoule turne to the broad way of all the world (which the Lord forbid) you must perish with the world eternally. The Angell hath sworne it, Time shall be no more: but howe soone it is unknowne unto you. Take it now while it is called to day; pay your vawes and shine for euermore. Dan.12.3.

Your Honorus for euer
most bounden,

I. Brinsley.



*To the Christian
Reader.*

Onsidering (Christian Reader) that in euery place, all those who haue found any sound comfort in the Gospel, are desirous to expresse the same in their conuersations, by walking in thankefulnesse as it commeth the seruants of Christ, to adorne their profession thereby, & yet notwithstanding the greatest part doe much faile herein: I haue thought it my bounden duety to afford vnto them such help as God hath vouchsafed me in this behalfe.

For

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For alas it is too manifest, that too many, euen of them, do omit sundry and those most necessary duties; as by looking perhaps to some of the duties of the first Table, neglect the second: or to the second only, omit the first, which is called the great Commandement. Or looking only to the lawe, are too short for the Gospel: or boasting of faith, regard not works.

Others lie in fearful sins through ignorance hereof. And very many are obserued daily to fall into grievous offences, to the dishonour of Christ & discredit of their profession: yea, to the griefe of the godly, offending the weake, hardening the vngodlie, opening the mouthes of the Papists, and Atheists, with all the profane, to blasphemie that glorious name wherby wee are called. And not onely so, but more also, to the wounding of their own consciences, and giuing

aduan.

to the Reader.

aduantage to Sathan, to accuse thē before the Lord. Sundry also, of most vpright hearts, and who haue made good proceeding: in godlinnesse, are yet knownen to lie langui-shing vnder the burthen of their sins, & feare of Gods displeasure, through want of knowledge how to find out their speciaall offences, whereby their consciences are dis-quited, and Gods hand doth lie so heauily vpon them. Many to liue in continuall doubt, whether they be in the fauour of God or no. Great multitudes in all places ordinarily to thrust themselues vnuerently into the presence of the Lord, to the word, sacraments, and all other exercises of the seruice of God, without any examination, or preparation of their hearts before, to the prouoking of the grieuous wrath of the Lord thereby. Now for these and for all other, whose desire is to walk with God,

B

and

The Epistle

and be pleasing vnto him, finding
the true felicity that is in godlines,
I haue thought my selfe bound by
the Communion of Saints, to offer
this my poore labour: Which first
was vndertaken for my selfe and
some priuate friends; the better to
preuent all the former euils, and
for the more easie obtaining the
benefits following such a carefull
watch. Herein I haue vsed the
help of sundry learned and godly
Diuines, folowing chiefly the direc-
tion of those two holy men of
God, M. *Greeneham* and M. *Per-
kins*; whose writings were the first
occasions of thinking hereof: the
one requiring this examination
necessarilie vnto true & sound re-
pentance, the other for the through
curing of the wounded cōscience.
And hence also I haue bene more
incoraged to make this publike,
not vpon any vaine or by-respect,
but by some gratiouse experience

M. Green-
ham in the
comfort of
an afflicted
cōscience.
pag. 130.

M. Perkins
of the pra-
ctise of re-
pentance.
cap. 7.

which

to the Reader.

which I haue knownen of the profit hereof in both accordingly : especially in restoring some of no mean note, from much trouble, and horrour of conscience, to exceeding ioy, and strong assurance, when all other meanes haue fayled. Neither can this seeme strange to any, considering it aright. For what is it that brings that peace and ioy of conscience passing all vnderstanding to a Christiā soule, but an assured testimony of our conscience, that we doe not lie in any one sinne, so farre as by wise searching we are able to finde it out, but hate and abhorre euен the very least ? and contrarily, that we haue begun , and so striue on forward to walke in every commaundement of God without reproofe : and that of true loue to our Lord and Sauiour. For to such a soule only all the promises do appertain as they are applied through the

The Epistle

Lam. 3.39
40.

whole Booke of God. In a word, I haue bene more imboldened, by obseruing daily, how on the one side the godly Preachers vpon euery occasion, calling men to repentence, exhort all earnestly with the Prophet *Jeremy* to examine and tri their wayes, and turne againe vnto the Lord, if euer they wil find mercy with him. Which worke of examination hardly one of a thousand knoweth how to performe in any good measure, as may bring true comfort vnto their soules. And on the other side considering how many of our simple seduced brethren, haue bene drawn to a dislike of our religion, & a liking of popery, by this especially, because ours (as they say) is a religion of carnall liberty, theirs of holines; ours full of diuisions & vncertainty, theirs of perfect vnity: That they also may see herby, that ours is indeed a religion of perfect holines and vnitie

pre-

to the Reader

prescribed by the Lord himselfe,
wherunto so many of vs as are truly cald to the sound professiō of it,
do striue instantly to attain, day & night ; so worshipping the God of our fathers, in spirit & truth : walking in the selfe same narrow way of eternall life: And that all their imagined holines is nothing for the most part, but mere superstition, in outward shewes , of mens inventions, concerning which, God will aske the one day, who hath required them at their hands, altogether neglecting most of the duties of true piety ; as those of the first table : That so they perciuing how they haue bene deluded, may (at least some of them whō God hath ordained vnto life) come out of the snare of the diuell , and ioyne themselues to vs againe : so to escape that torment which al that receive the mark of the Beast, by any such submission to that Romane

Esa. I. 12.
Deu. 4. 2.
and 12. 31.
32.

A& 13. 48
2. Tim. 2.
25.

Apo. 14.
9. 10. 11.

The Epistle

Antichrist must endure for euermore. With whom this holines of our religion cannot preuaile, let them open their eyes, and behold what euident witnesse God hath giuen vnto it from Heauen, and against Popery in these our dayes, cōfessed by all for the present, vnlesse more obstinate then Pharo : I appeale to their consciences; First, in our three miraculous deliuерances, as of Israell from Egypt: [The first, from the intended inuasion in An. 1588. by the winds, after generall fasting & prayer in all the land. The second, from their long threatned day; by bringing in our soueraine King in such a peace, through a feare cast on the enemie, that a dog did not wagge his tongue against vs. The third, from the gun-powder plot at the very instant; by their owne Letter, & immediate motion of the hart of our King.] Secondly in making their owne bloody deuises

Exo. 11.7.

3.

their

to the Reader.

their own & only ruine. Thirdly, in manifesting to all the world that Popery is vpholden by lying and murder, the speciall workes of the diuell, & brands of his seruants; & that God, he himselfe hath alone vpholden the Gospell against all the subtilitie and power of Hell. If notwithstanding these & all other meanes wherby the Lord hath so oft & so cleerely conuinced them, they will still set themselues with *Pharo*, to fight against him, & pursue their bloody practises against his Israel, they may proceed : yet let them know for certaine that he will once againe get himselfe greater glory of them, in the heart of the Sea, in their vtter ouerthrow & our finall deliuernace from them, when hee hath first sufficiently humbled vs by them, and prepared vs therunto. But for you my brethré, who haue separate your selues from communion with vs & with

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our Assemblies, or are inclining therunto: I would craue these two things of you; First, with what spirit you can condemn that to be no true Church of God, which protesting against all idolatry of Antichrist, professeth al this way of life, which whosocuer walketh in is undoubtedly the child of God & shall haue eternall life, notwithstanding all his other errors, slips and infirmities. Secondly, how you dare depart or draw others out of the bosome of this Church to so many euils, as must needs follow vpon you bodily & spiritual; seeing out of the true Church is no saluation: & therefore you are left vitterly destitute of all the promises made vnto it, & so of all true comfort, prouidence & protection. I call you stil brethren, because I am perswaded that many of you truly profess and striue to walke with vs in all this way of life, & so keepe the inward Cōmunion

with

to the Reader.

with vs ; howsoeuer thorow ouer
great a conceit of your owne per-
fection, & discontentment therup-
on, with too vncharitable cēsuring
of your brethren you haue made
this gricuous rend , forsaking our
outward fellowship : & because I
hope (as I earnestly pray day and
night) that God will perswade you
to returne againe vnto the tents of
Shem; hearken to the Lords Coun-
sel in time & try wel this our path,
least you repent to late. And for all
of you beloued in the Lord , who
holding soundly the Communion
of Saints, doe professe sincerely all
this trueth of God to your immor-
talitie , & desire the peace & pro-
speritie of Sion; I humbly beseech
you in the name of the Lord Iesus
Christ & by our appearing before
him, that we our selues looke wel to
these two things; First, that we eue-
ry one of vs indeauour to walke
more warily and consonably in

euery

The Epistle

euery part of this way of life as in words we professe it, that we be not condemned of our owne consciences. And secondly, that we learne to loue them most who walk most holily and vnblameably herein, as they are most deare vnto the Lord. And then shall we soone see all our cōtentions at an end, the Lord glorified in our holy agreement and magnifying his power & mercy in continuing our deliurances & the destruction of all our enemies, the Kingdome of Christ to come with power, the Kingdom of Sathan & Antichrist to fall downe like lightning. Pardon mee therefore, that I haue presumed to offer this vnto thee, seeing that how plaine soever it is, yet it may proue profitable (as I hope) to many thousand poore soules, who want leasure or ability to search greater volumes, being so briefe and easie for all : and also that it may bee for mee as the wi-

dowes

to the Reader.

dowes mite throwne into the treasurie of the Lord , and the surest pledge of my care for my Christia friends, and of my hearty desire towards the Church of God , being that wherein I my selfe haue cuer found true comfort. If thou be one who by reason of thy ripenesse & perfectiō, despisest it, as hauing no neede of any such a helpe, yet haue compassion of thy brethren : neither knowest thou what a day may bring foorth. Or if thou seeſt the good that may come to very many by ſuch a course, helpe to perfect that which is here thus begun: or at leaſt, if God ſhall perſwade thee of the benefit which thy ſelf may reap hereby, ſpend one houre with mee conſtantly euery weeke in trying thy waies, & turning thy ſeet vnto the testimonies of the Lord . If thou thiſke the whole course ouer long, yet thou mayeft ſoone runne ouer the ſeuerall heads, chiefly of the

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*They are
for most
part set
downe in
small let-
ters to
help here-
in.

Gen.7.1.
Eze.9 4.5.
6.
2.Pet.3.5.
7.8.6.

* law & Gospel, taking most pains
in those which most neerely touch
thine owne wants, and infirmities,
after thou hast marked the same out by
diligent obseruation of thy selfe: so
striving hard forwardes towardes
themark. Or if thou say, that some
duties doe not concerne thee: the
4.5.& 6. benefits of this examina-
tion will teach what vse to make of
the whole. And then as I cannot
doubt of thy hearts affection, and
supplications for me: so the whole
land shal fare the better for thee, &
thy prayers; though the chiefe cō-
fort & blessing shal turne into thine
owne bosome. This watch of the
Lord duely obserued, being vnto
thee as the Ark of Noah, what euils
soeuer come vpon the world; thy
Lord & Sauior shal be glorified by
thee; the godly edified by thy holy
ensample; the wicked cōuerted, or
at the least haue their mouths stop-
ped, & be left more without excuse.

Necessitie

3776a

I

Necessitie of the present and constant Practise of the Examination of our selues.

Tirst, it is the commandement of the Lord in sundry places of Scripture, and the practise of his dearest seruants. Psal. 4.

4.5. Lam. 3. 39. 40. 1. Cor. 11.28.
2. Cor. 13.5. Psal. 119.6. 59. 99. 100.
101. 105. 112. 160. 167. 168. Psal. 1.1.2.
Job. 10. 2. 1. 13. 15.

2. Without this particular triall, a man may be a notable hypocrite, having a name to live, and yet be dead; and so not onely deceiue others, but euен his owne soule, when he thinkes himselfe in the best case. Act. 26.9.10.
11. 1. Tim. 1.13.16. Tit. 3.3. Eph. 2.
1.2.3. Apoc. 2.1.2.3. 1. Tim. 5.6.

3. Without this (as will after more appeare) no man can haue any sound

Luk. 21.34
35.36.

com-

Apo. 3.3.
& 19.16.
1.The.5.
2.3.
Psal.144.
Is.
Amos 5.
18.19.
& 9.2.3.4.

Psal 103.
17.18.
1.Joh.1.7.
& 2.3.4.
5.6.
Gen.17.1.
Psf.1.1 2.3.
11.9.1.2.&c.

Mal.1.6.
Ioh 14.15.

Mat.25.21
23.

Iere.17.9:
10.

cofort, but horror, in the day of death, or of any notable calamity: one, or both of which will certainly come upon all the world, none knoweth how suddenly. For, first none can haue true comfort then, but hee onely that knoweth that God is his God, and that he is presently in his fauour. Secondly, none can then be assured of his fauour, but angel: saue onely hee, that indeauoureth to walke in euery commandement, and to turne from euery euill way. For, God is only the God of such. All the promises and tenour of the Scriptures run onely for such. Though other meanes bee profitable hereunto, yet none of them can give this strong assurance : because this indeauor to performe a constant cheerefull, & perfect obedience, is the onely true triall of a good child, an obedient seruant, a loyall subiect, a faithfull spouse: and finally, because according to this indeauor wee must bee iudged; and for that, mans heart is deceitfull aboue all other things.

Examining our selues.

3

4. No man can haue any comfort in any thing , vntill bee know that bee is in Christ , and Christ his , and in him (which is onely hereby tryed) and so he , by Christ , made an heire of all . Reuel. 21.7. Mat. 7.23.

5. Some grieuous iudgment may lie vpon vs , either for liuing in som sin which we knowe not of , or for omitting some duety , which hereby wee might remoue : or else God may deny vs some speciall blessing : which herby we might obtain .

6. The deferring of it now , whē God cais vs unto it , may either prouoke him to cut vs off , that we shall neuer haue time to do it after , or no hearts to do it : or that we shall find no cōfort in doing of it , or no place to repētance for defer-ring it so long , but a righteous recōpēce that he wil not heare vs whē we would , because we wold not here him calling & crying to vs to do it before whē he wold .

Lastly , for want of practising this duetie of Examination , [besides that vve may indanger our selues to bring

2.Cor.13.
3.
Rom.8.17.
32.
1.Cor. 3.
22.22.23.

Lam.3.39
40.
2.Sam.21
1.2.3.
Ios.7.10.
to 14.
Exo.4.24.
1 Cor.11.
30.
Ier 5.2 5.
Psal.81.
13.14.15.
Psa.95.7.
to 11.
Heb.12.17
Pro.1. 24.
to 28.

upon

The Necessitie of

Heb. 6.1.2
 to 7. & 10.
 23.24. to
 27.
 Mat. 25.
 28.29.30.
 1.Ioh.2.19.
 Mar. 4.24.
 25.
 Reuel.2.
 22. 3.1.2.
 3.19.
 Psal.5.1.
 8.9.10.

upon vs the generall euils that follow
 impenitencie in any sinne (set downe
 after, Pag. 26.27.28.29.30.) and also
 deprive our selues of the benefits and
 comforts following a godly life, (Pag.
 32.33.34.) and which are obtained by
 such a carefull Examination and
 Watch mentioned after, Pag. 153.154.
 155 156.157.158.] We may look for this
 fearefull iudgement, To become Apo-
 states and backe-sliders from God, for
 not going forward in grace ; and so ei-
 ther to fall from him utterly, if we were
 but hypocrites before : or being his
 children indeed, that yet the Lord will
 therefore come upon vs of a suddaine,
 and bring upon vs some great afflicti-
 on, untill we remember from whence
 we haue fallen, repent, and recover our
 selues, doing our first workes : or that
 Gods hand may lie heauily upon vs, all
 the dayes of our life, as it did on Dauid
 after his adultery ; as followeth in the
 case of Apostasie. Pag. 162.163.164.
 165.166.167.

A Prayer before our Examination, for our right and fruitfull practise of this great and happy labour: to be used either in this forme, or more briefly according to our holy meditation.



H most holy God and louing father, who seest in secret, and rewardest openly; and hast commanded all thy children to watch and to pray continually; and to this end to examine and to trie their hearts and wayes that they may euer have thy fauour and blessing, & be assured neuer to be confounded whilst they endeavor to walke vprightly in all thy commaundements: I poore wretch doe humbly beseech thy heauenly Maiestie, to assist me at this time, in this work which is of all other the hardest to flesh and blood. For, O Lord, I

Mat. 6.4
Luk. 21.36
Psal. 4.4.
5.6
Psal. 1.1.
2.3.
319.1.2.
3.4.

Vers. 6.

Psal. 19.13.
Iere. 17.
9.10.
Psal. 73.
22.

C feele

2. Pet. 1.9.

Apoc. 3.1.
 Pro. 17.3.
 Heb. 3.12.
 13.
 Pro. 4.23.
 Heb. 6.1.4.
 & 10.23.24
 Exod. 4.24
 25.26.
 1. Cor. 11.
 28. to 32.
 Iere. 5.
 24.25.
 Mat. 26.
 40.

Zach. 3.1.2

Psal. 51.6.
 Pro. 17.3.

feele my selfe so blinde and full of
 selfe loue, and my heart so deceit-
 full, that I may be dead , hauing a
 name to live. I evidently see, oh
 tender father, that through the in-
 numerable deceits that are in sinne,
 I may easily depart from thee , or
 fall into or live in some grievous
 sinne, or in the omission of some ne-
 cessary duetie to prouoke thee to
 smite me with some iudgement , or
 at least to turne away good things
 from me , euenthin when I thinke
 my selfe in the best case. I find my
 selfe moreouer so weake , that I am
 not able to spende one hour thus
 with thee to preuent these evils :
 My deadly enemy will stand vp
 also at my right hand to hinder me
 herein , to deprive me of that blef-
 sing that I may surely expect in a
 right performance of this duetie.
 Inable me therefore (deare father)
 to set my selfe in thy presence who
 lookest chiefly vpon mine in-

ward

A Prayer.

9

ward affections, and to doe this ser-
vice vnto thee in the most sincere
and humble manner, that it may be
accepted of thee. Strengthen mee
with thy holy Spirit, that my heart
may goe together with thy word,
in euery part of this triall ; that I
may reioyce and prayse thy name,
wherein I haue receiuied strength to
begin to walke with thee ; and bee
thereby encouraged to run on more
cheerfully in this narrow way to-
wardes thy heauenly kingdome.
Softne my hard heart, that I may be
humbled. vnfainedly when thou
shewest me wherein I haue offend-
ed thee, that I may mourne loo-
king at thy sonne whom I haue
pearced thereby, and yet withall in
the fountain of his blood find euer-
lasting comfort. Help me both to
perceiue my wants, weaknesses, and
corruptions, and to keepe a remem-
brance of them ; to reforme what-
soever is amisse, to bring euery

Exod. 2.5.
Leuit. 10.1

Psal. 27.8.

Psal. 103.
1.2, 3, 4, 5.
6.

Ezek. 36.
26.
Zach. 12.10
Zach. 13.
1, 2.

2. Cor. 10.
5.

C 2 thought

Psa.92.13.
 14.
 Phil.3.14.
 2.Tim 1.
 13.
 Luk.21.
 28.36.
 Heb.3.12.
 13.
 Heb.6.1.4,
 5.6.7
 1.Ioh.3.
 2.1.
 Rom.8.23
 Apoc.22.
 20.
 Job.31.
 35.36.

Luk.21.
 28.

Apoc.6.16

thought into a holy obedience. And that I may renew my vowes, to bring forth daily betterfruit, euen to my old age and last dayes: contending more earnestly towards the marke, vntill I attaine the heauenly patterne. Keepe me O righ-teous Father, from securitie, or stāding at a stay, least for not going forward, I goe backeward in thy justice, and become an Apostate to turne after the euill world, and pull thy wrath vpon me. Confirm me in this grace, both carefully and constantly to keepe thy watch, that I may haue boldnesse now and euer expecting thy comming, crying Come Lord Jesus. And that in the meane time, though mine aduersary should write a booke against me, I may weare it as a crowne vpon my head. And finally that at thy appearing I may lift vp my head for ioy, when all they who haue no watched, shall crie vnto the hilles

and

and mountaines to couer them
frō thy presence. Rouse vp also my
drowsie soule, to learne of thee my
Sauiour how to pray , and to be-
stow more time therein then euer
I haue done; and that I may wra-
stle with thee, and weepe as *Jacob*;
neuer letting thee goe before thou
haue blessed me : that thereby I
may obtaine this strength so to
watch. Let mee euer remember
that I cannot watch , vnlesse I
pray, nor pray vnlesse I watch ;
that I may not separate these two,
but continually watch & pray that
I neuer fall into temptation.Graunt
me withall to bee able to apply thy
promises to my selfe particularly,
& to feele that vnspeakable comfort
that is in thē, hauing mine eye sted-
fastly fixed on thee (my blessed Sa-
uiour) and that ioy thou holdest
out vnto mee. Vouchsafe, oh gra-
tious father , that I may thus grow
in inward cōsolation by feeling thy

Mat.13.
33. 14.38.
Luk. 11.2.
Hol.12.4.
Luk 21.
36.37
Mar.14.18
Mat.7.7.8
Luk. 11.9.
13.
Iam.4.2.
Heb.11.1.2.
6.

Rom.4.
19.20.24.
Heb.12.
1.2.3.

Pla. 4.6,7.

Pla. 16.11.

17.15.

1.Cor.13.

22.

1.Ioh. 3.2.

Rom. 8.18.

fauorable countenance shining still
more brightly vpon me, vntill I shal
behold thy glorious face in the hea-
vens, and receiue the full and euer-
lasting rewarde of all my poore
indeuours, through thy dearely
beloued sonne, mine onely

Lord and Sauiour,

Amen.

First

First, meditate seriously of these worthy places of Scripture, and so proceed with an vnderstanding heart, hoping at length to be fully conformed to the heauenly patterne: and the Lord fulfill all thy desire.

ICall heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. Deut. 30. 19.

By louing the Lord thy God, by obeying his voyce, & by cleanning unto him, for he is thy life and the length of thy dayes. 20.

Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou maketh thy wayes prosperous, and then shalt thou haue good successe. Ios. 1. 8.

Blessed is the man that doeth not walke in the counsell of the wicked, nor

Thou that hast Dauids spirit, haue his echo in thy heart to say in euery part hereof,
I his oh Lord I wil do, Psal. 27. 8

Stand in the way of sinners, nor sit in the seat of the scornefull. Psal. i. 1.

But his delight is in the law of the Lord, and in his law doth he meditate day and night. 2.

For he shall bee like a tree planted by the riuers of water, that will bring forth her fruit in due season, whose leafe also shall not fade: so what soever he shall doe shall prosper. The wicked are not so, but as the chaffe, &c. 3.

Wherewithall shall a young man redresse his may? In taking heede thereto according to thy word. Psalme 119. 9.

I considered my wayes, and turned my feet unto thy testimonies. Vers. 59.

I made haste & delayed not the time, to keepe thy commandements. 60.

Oh how loue I thy law! it is my meditation continually. 67.

By thy commandements, thou hast made me wiser then mine enemies: for they are euer with me. 98.

I haue had more understanding then

5776a
all my teachers : for thy testimonies are my meditation. 99.

I understood more then the ancient, because I kept thy precepts. 100.

I refrained my feet from every evill way, that I might keepe thy word. 101.

Thy word is a lanthorne unto my feet, and a light unto my paths. 105.

Thy testimonies are my delight and my counsellors. 24.

They are better unto me, then thousands of gold and siluer. 72.

The Lord is with you whilst you are with him: if you seeke him hee will bee found of you; but if you forsake him, he will forsake you. 2.Chr.15.2.

The hand of our God, is upon all them that seeke him in goodnesse: but his power and his wrath is against all them that forsake him. Ezr.8.22.

The iust shall live by faith: but if any withdraw himselfe, my soule shall take no pleasure in him. Heb.10.38.

Because iniquity shalbe increased, the loue of many shall waxe cold: but hee

that

that endureth to the end, hee shall be saued. Mat. 24.12.13.

Prou. 3.21,22.to 26.& 4.6.19.20.

21,22.

Iob. 22.21.22.23.10,11,12.28.29.

Mat. 7.13.14. Apo. 22.14. & 14.12.

Wherfore is living man sorrowfull?
Man suffereth for his sinne. Let vs
search and trie our wayes, and turne a-
gaine unto the Lord. Let vs lift up our
hearts with our hands to God in the
heauens. Lam. 3.39.40.41.

When I held my tongue, my bones
consumed, or when I roared all the day.
Then I acknowledged my sinne unto
thee, neither hid I mine Iniquitie: for
I thought I will confesse against my
selfe my wickednesse unto the Lord, and
thou forgauest the punishment of my
sinne. Psal. 32.1,2,3,5,6.

Iob. 33.23.24.25.26.27.28.1. Ioh. 1.9

Therefore acquaint thy selfe, I pray
thee, with him, and make peace: there-
by shalt thou haue prosperity. Iob. 22.
21.22.to the end of the chap.

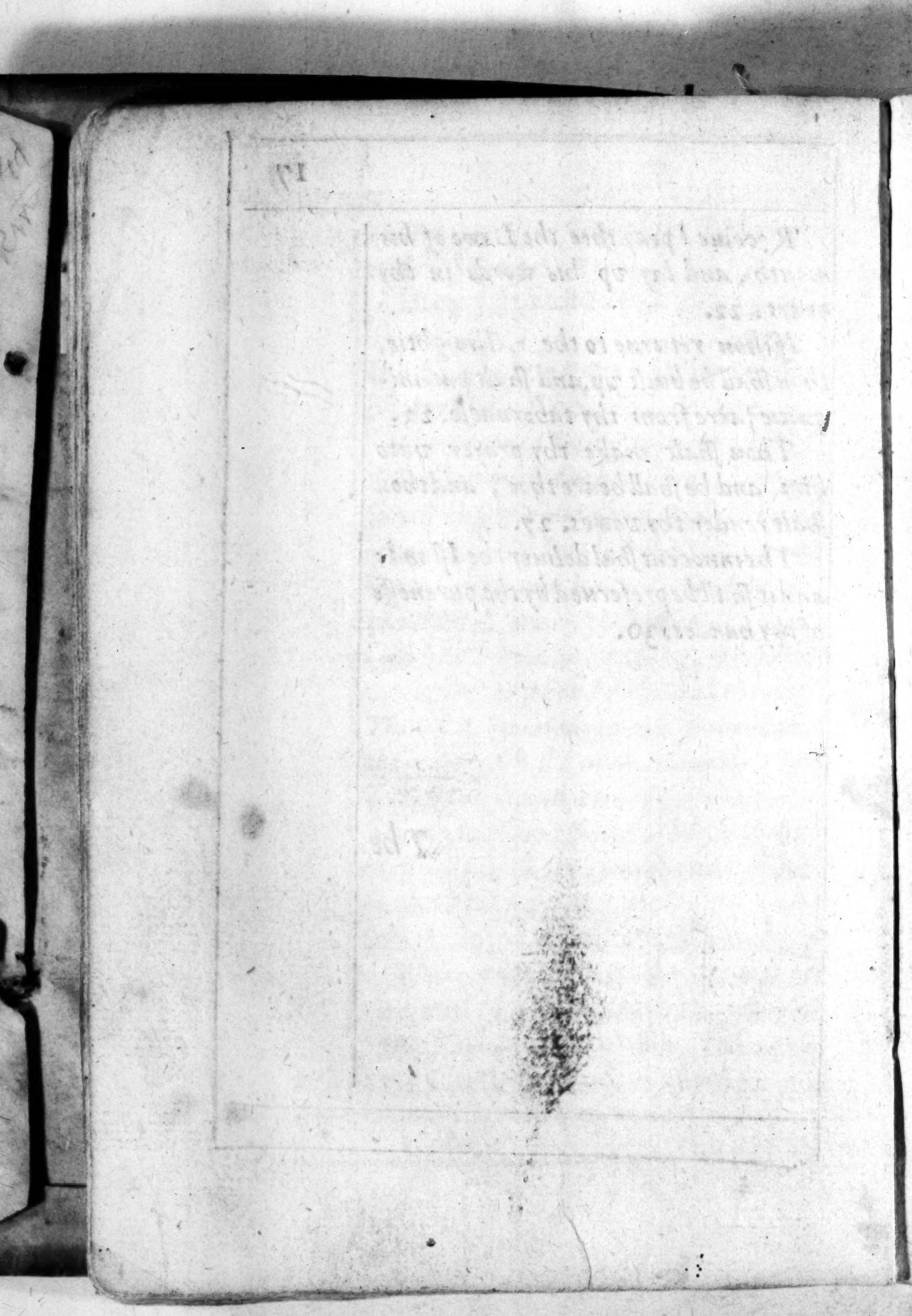
Receive I pray thee the Lawe of his
mouth , and lay vp his words in thy
heart . 22.

If thou returne to the Almighty,
thou shall be built up , and shalt put ini-
quite farre from thy tabernacle . 23.

Thou shalt make thy prayer unto
him , and he shall heare thee , and thou
shalt render thy vowe s . 27.

The innocent shal deliver the Island :
and it shall be preserved by the purenesse
of thy handes . 30.

The



The true Watch and Rule of Life.

1. The Assurance of Gods fauour chiefly to be sought-for.



H A T which aboue all other things in the world, a man is most earnestly to labour for, is, To be assured of his saluation, that he is in the fauour of God, and standeth in the state of Grace, and to increase in this Assurance daily. For,

First, this will quiet the heart of a man, and fill it with vnspeakeable ioy, euен in the middest of his greatest troubles whatsoeuer.

2. The doubting or want of assurance hereof will breed extreme vnquietnes & horror to euery man, when once his conscience shal be awakened, & be vnto him as the beginning of the vnspeakeable torments of hell fire.

Mat.6.33.
and 13.44.
45,46 &
16.26.
Mar. 10.17
Rom.5.1.
2.3.
Psal.4.6,7

Gen. 4.
13.14
Deut.28.
65,66,67
Esa.51.20.
21.

2. *The meanes to get this Assurance;*
viz. the Triall of our selues.

The meanes whereby wee may obtaine this certaine Assurance, that wee are the children of God, and in his fauour, and also get the same more confirmed daily, is, by a carefull examination of our selues, whether we feele these two graces, Repentance and Faith ; and that increased in vs, or at least continued with a true desire and endeavour of increase : for hereby we haue put off the old man, & put on the new, wee are regenerate and in state of grace, and so are acceptable to the Lord through Iesus Christ.

3. *The rule of our Triall.*

Our repentance and conuerstion being wrought, partly by the Law, and partly by the Gospel : we must trie our selues both by the Law and Gospell. The summe of the law being comprised in the ten commandements : the summe of the Gospel

2. Cor. 13. 5
 1 Cor. 11.
 28. 31
 Mar. 1. 4. 5
 and 16. 16
 Act. 2. 38
 and 20. 21
 Luk. 3. 3
 Ioh. 1. 12
 Gal. 3. 26
 Col. 3. 9.
 10. 11

Heb 6. 1
 Rom. 7. 7
 20. 12
 Zac. 12. 10
 Act. 2. 37
 Mar. 1. 15.

and Rule of life.

21

in the Articles of our faith, commonly called the Apostles Creede.

4. *The Subject of our Triall, or parts to be examined.*

We must examine our selues, and that for all parts, whether we find a change, that is the new birth begun in vs.

1. Our mind, whether we labour to bee dayly more inlightened to know that which is good and to be imbraced, and that which is euil for to be auoided, by increasing in the knowledge of the word of the Lord, and especially of Iesus Christ and him crucified, in the same reuealed.

2. Our memorie, whether it doe more firmly keepe those good things that it hath learned.

3. Our will, whether it more freely choose the good and refuse the euill.

4. Our affections, whether they be every day more conformed to

2 Cor.13.5

1. Thes.5.

23

Col.1.9.10

Heb.5.14

1. Thes.5

21.

2. Pet.3.18

Psa.119.11

Pro.7.1.2

Luk.2.51.

Rom.7.18

19.20

the

2. Pet. 1.4
Act. 2.42.
46.

Rom. 2.15
2. Sam. 2.4
10.
Heb. 10.22
Rom. 5.1
2. Cor. 1.12
Rom. 7.22
24.
Rom. 2.15.
1. Cor. 6.
20.
Rom. 6.12.
19.
Iam. 1.26.
Deu. 6.4.
5.6.

the holinesse of Christ; that is, in louing that which G O D loueth, hating that which he hateth, rejoycing in that whereby he is honored and well pleased, grieuing for the contrary: fearing onely the offending of him, securing our selues in his loue and favour alone.

5. Our conscience, whether it be still tenderer; 1. Checking vs for euery fault don or intēded. 2. Quieting vs in this Assurance, that our sins are washed away in the blood of Christ. 3. Bearing witness vnto vs of our vpright liues and conuer-sations, at least begun with a resolute purpose so to proceed all our dayes.

6. Our body, whether it endeavour, and we grow to more abilitie daily, to performe euery duety accordingly and in euery part, and all this at all times, and in all places conuenient.

All these parts being the Lords,

he doth require this holinesse in them all; & that by striuing to perfection, each day growing a little, vntill we com to a perfect man, the measure of the age of the fulnesse of Christ. Vntill wee feele this change, wee can never haue any true comfort; and as it increaseth so doth our comfort, and contrari-ly if wee decrease. Matth. 22. 37. Luke 10. 27. 1. Thes. 5. 23. Phil. 3. 12. 13. Leuit. 22. 20. Ephe. 4. 13.

4. *Time of our Examination.*

The fittest time is,

1. In our preparation to the Saboth, to obserue it continually. Eccl. 4. 17. Psal. 26. 6. 1. Cor. 11. 28. 31.

2. More carefully before our receiuing the Sacrament, or before a fast publike or private. But aboue all, in any grieuous visitation, and chiefly when the Lord seemes to summon vs by death to appear before him, to giue an account of our Stewardship. Iocel 2. 12. 13. 17.

This is
the surest
way to re-
move or
sanctify
any iudg-
ment that
we shall
surely find
comfort in
it, in the
end, or to
obtaine
any mercy

* Keepe
narrowe
watchouer
thy heart
herein.

The reason is, because the Lord will bee sanctified in all them that come neare vnto him in any such speciall manner, threatening to cut him off that approacheth in his vncleannessse. And moreouer we may certainly expect a measure from him of blessing, as wee measure to him in our preparation to come before him. Leu.10.3.and 22.3. Exod.19.22. Mat.7.2. Mark.4.24. Psal.4.4.5.

5. Place for our Examination.

The meetest place is, where wee may be most secret, and freest from
 * distractions, remēbring the malitious indeauors and cunning of Sathan , to hinder or disturbe our best workes , as experience in this will soone teach vs plainly, setting our selues as in the presence of God with whom wee haue to deale, whose eye is vpon our hearts and the manner of our carriage herein; and where wee may most freely

powre

powre out our soules without suspicio of hypocrisie & in the most humble manner, accustoming our selues to the same place.

6. *Helpes before our Examination, to make it more powerfull.*

Wee may vse the helps of this threefold consideration;

1. Of the misery into which euery sinne brings vs, vntill we haue truely repented of it.

2. How our sinnes are made more hainous by circumstances.

3. The blessings following a holie conuersation.

The first helpe, viz. danger of wilfull impenitency in any sinne.

* 1. By euery sinne we dishonor God more or lesse, according to the quality thereof, and so prouoke him to dishonour vs againe. i. Sam.

2.30.

2. Euery sinne defaceth in some sort the image of God in vs, which we should labour to repaire daily.

* Awake thou se-cure Chri-stian, and consider well in what state thou stan-dest.

This Image is the knowledge, righteousnesse, and holiness commanded in the word of God. Col. 3.9.10. Ephe.4.24.

Ioh. 8.44.

3. Each make vs in part like Satan, whom in that sinne we resemble; giuing him aduantage therby both to accuse vs before the Lord, and to lay speciall claime to vs for the same ; or at least to get libertie to afflict vs thereupon.

1.Ioh.5.18
Iob 1.9.10,
11,12.
Esa.5 9.2.
Ios.24.19.
20.
Iere.5.25.
Psa.5.4.5.

4. Each as a cloud separates betweene the Lords mercy and vs , hides from vs the comfortable light of his countenance, hindreth the course of his graces (for God is so holy , that no euill can dwell with him) and so turnes away blessings temporall and spirituall.

5. Prouokes the anger of our most louing father against vs , as the faults of children doe of their parents. i.Cor.10.22.Exo.4.14.24. Ios.22.17.18.

6. Brings distrust of Gods pro-

uidence

uidence and fatherly protection, and weakeneth our faith in all his promises, by the same ensample of a lewde Child continuing obstinate against the parents in any fault: so that we cannot say, that God is our God, or that we are his duetifull people and children, and in his fauour, so long as we continue therein. The Triall of this in our most serious prayers in time of trouble is most evident.

7. Brings temporall scourges on our bodies, goods, friends or name; whereby the Lord sheweth his hatred of euery sinne, euen in his owne children, and awakeneth them, that they may not bee condemned with the world; prevents the like in themselues and others; as *Danids* ensample fully declarereth.

8. Grieues Gods spirit, to cause it to depart so farre, as that wee shall lose our sound feeling of

Psa. 50.16.
17.18.
Esa. 1.12.
13.10 17.
66.3.

Exo. 4.24.
26.
1.Cor. 11.
30.31.
Num.37.
12,13. 14.
and 20.12
24.

Eph.4.30.
1.Th.5.19.
Psal.95.8.
9,51.8,9,
10,11,12.

the true comfort in Christ, and much more of the particular experiments of his extraordinary fauours, wherin he is wont to reueale himselfe to his, most familiarly; renewing his speciall mercies euery morning, so long as wee carefully stirre vp our hearts to obserue his strict Watch. Wee shall bee made vnable to pray as wee ought, to heare or performe any spirituall duetie aright with lively comfort. And contrarily wee shall become hard hearted to lose that sense of sinne and Gods anger for it, which formerly wee had; to cost vs many a sorrowfull heart before wee recover it againe. To teach vs to knowe Gods holinesse and our owne vilenesse, and so to bee made more watchfull after, to keepe and stirre vp the spirit, to make more account of it, and giue it better entertainement. Cant.5.2,3.6.7.

9. Brings a wounded conscience, the greatest plague of all other: for the conscience will keepe a remembrance, though it sleepe vntill God awake it, & call it to an account, and then wil follow (Pro. 18. 14. Gen. 4.7. Gen. 3.8.)

1. Shame, to make vs run from



God as *Adam*.



2. Sadnesse, as in *Naball*.



3. Terrible fear, as in *Balthazzar*



4. Despaire as in *Cain, Saul, Iudas, Achitophell*.



5. A hell in our consciences, the very entrance into the lake, that we shalbe as the raging sea, casting out our owne shame ; the worme of conscience beginning to gnaw without hope of release or any ease, vnlesse all this be preuented by speedy & vnfained repentance in this life, which we know not whether it shall be continued vnto the morning. Esa. 57. 20. 21. Luk. 12.20.

Be affraide
of this thou
obstinate
sinner: it
will surely
ouertake
thee, ei-
ther in this
life, or so
sone as
ever thou
departest
hence, whē
it wil be to
late to
cure it.

10. Barreth vs out of heauen, & depriueth vs vtterly of all the ioyes thereof. 1. Cor. 6. 9. 10. 11. Matt. 5. 19.

11. Thrusts vs into hell, to abide the torment therof with Satan and his Angels for euermore. Apo. 21. 8 Gal. 3. 10. Rom. 6. 23. Deu. 27. 26. Gen. 2. 17.

The second helpe, viz. by considering the circumstances whereby our finnes are made so sinfull.

1. The terrible maiesty of the glorious G O D against whom the sinne is committed, declared euidently in the punishment of the Angels, Adam, the old world, Sodome, at the giuing of the lawe on mount Sinai, in the captiuitie and destructions of Gods owne people, and to bee reuealed most fearefully, when Christ shall come with thousand thousands of glorious Angels (to take an account

for

for the keeping thereof) in flaming fire, to render vengeance to all who know not God, being disobedient to the Gospel of Christ. Deut. 4. 24. Exod. 20.5. 2. Thes. 1.7,8,9,10.

2. Because our sinnes have bene committed through ingratitude & abuse of his mercies bestowed vp-on vs, both ordinary and extraordinary. 2. Sam. 12.7.8.

3. Contrary to the checks of our consciences which haue bene conuinced for the same. Ioh. 15. 22. 24. Rom. 1.18.21.

4. Contrary to our high calling to be Christians. 1. Thes. 2.12, and 4. 7. 1. Cor 1.2. 1. Pet. 1.15.

5. Contrary to our couenant at baptisme, our vowes oft renewed, with many holy motions and purposes. Ezech. 16.4.6.8. Eccle. 5.3.4.5.

6. Against threats, & examples of Gods iudgements and his fatherly

chastise-

chastisements on our selues and others. Dan. 5.18.22.23.24.

7. By committing the same sins oft after our repentance, & pardon obtained. 2.Pet.2.22.

The third helpe, viz. by considering the blessings following a holy conversation.

As 1. The escaping of all the former misery of sin. Deut. 6.24.25.

2. We shall honour God and adore his Gospel, & so be honoured of him again. Tit. 2.10. Deu. 4.6

3. Wee shall repaire his image daily, to cause him to delight in vs. Eph. 4.23.24. Col. 3.10.

4. We shall get more assurance of his fauour, fatherly protection, and prouidence for all benefits, so farre as may stand with his owne glory, our saluation and the good of his Church. Psal. 34.10.18.37. 24.25. Iob. 22.21.22.23. &c.

* 5. We shall obtaine boldnesse and power in praier, as Abraham,

Behold
thy reward
thou care-
full Chri-
stian, and
thou wilt
neuer
faint.

* God is
still the
same to all
that follow
their steps

Moyes,

and Rule of life.

33

Moyses, Samuel, Job, Daniel. Prou.

28.1. Psal. 4.3. Iam 5.16. Job. 22.

30. Iere.15.1. Eze.14.13,14,15,16.

6. We shal escape many scourges
Psal.34.15. Iam.5.16,17,18. Heb.12.
5. Apoc. 3.19. 1. Cor.11.30. 31,32.
Eze.14.13, &c.

7. We shall stirre vp and reioice
the spirit of God in vs, and so get
an increase of all graces: for to him
that hath shall be giuen, & he shall
haue abundance. Mat.25.29.

8. We shall dismay and driue a-
way Sathan, with all his temptati-
ons and accusations. Mat.4.11.

Iames 4.7.

9. We shall stoppe the mouthes
of all the wicked , when we may
beare their reproch as a crowne, &
so haue boldnesse in the day of tri-
all to stand foorth for any good
cause, as Moyses, Samuel, Job, Paul,
Num.16.15. Job 31.35,36.

10. We shall get and keepe a
good conscience, which is a con-

tinuall

tinuall feast, euен the beginning
of the kingdom of heauen in peace
and ioy in the holy Ghost, with as-
surance of the gard of the Angels,
and all other blessings thereunto
belonging. Pro. 15. 15. Rom. 14. 17.
Psal. 91. 11. & 34. 7. Mat. 11. 29. 30.

11. We shall escape the lake and
torment, which all the foolish, that
is, all impenitent sinners must in-
dure for euermore. Apo. 21. 8.

12. We shall obtaine the crowne
and Kingdome laid vp for all those
who thus walke with G O D, euен
the ioyes which never eye saw,
nor never eare heard, nor entred
into mans heart for to consider
of; with a certaine reward of eue-
ry good ductie that euer we per-
formed. Matt. 6. 1. 4. 6. 18. and 10.

42.

1. Tim. 4. 8

13. And so having the assurance
of all the promises for the life pre-
sent, and that to come, wee shall
bee able to waite continually for

the

the appearing of our Lord and Sa-
uiour, lifting vp our heads for ioy,
crying alwayes, Come Lord Iesus,
come quickly. Luke 21.28. Apo.
22.20.

*Some other Rules to be obserued for
our direction and comfort in
our examination.*

1. That we examine for sinnes,
1. past. 2. present. 3. which wee
are in danger of.

2. Concerning sinnes past, whe-
ther we haue so vnfainedly repen-
ted of them, that the very remem-
brance of them is grieuous vnto
vs. Psal.25.7. and 51.2.17.

3, A contrite heart after euery
offence, because we haue therein
offended our loving God, with a
liuely hatred of the same, and a
resolute purpose neuer to commit
it again (looking withall at Christ,
whom we haue pearced thereby)

Psal.51.4.
17.

Zach.12.
10.

is

2.Sam. 12.
13.

Joh. 15.7.
and 16.23.
24.
Mat. 7.7.
and 21.32
I. Joh. 5.14
Iam 4.3.

* Marke
wel thy in-
firmities &
wants, and

is a certaine assurance vnto vs, that that sinne is pardoned in Christ, and we freed by him from all satisfactory punishment due vnto it. With *Danids* speech (I haue sinned) is ioyned the answere of the Prophet: The Lord hath put away thy sin: but we are never to rest vntill we feele our hearts so affected.

4. For sinnes of which we are in danger, because we are strongly inclined to them, or otherwise, or for graces which we want, let vs beg in faith earnestly, looking at Christ. Let vs aske the ouercoming of any sinne, vsing all the meanes therunto, especially auoyding the occasions of it, and wee shall preuaile by little and little, vntil we attain a perfect conquest, thorow the victory of Iesus Christ. So for * any grace or an increase thereof let vs importune the Lord, after the same maner; that is, vsing all the meanes thereunto, and wee

shall

and Rule of life.

37

shall obtaine the graces, for such a
a begging is the grace we craue.
1. In acceptance. 2. In beginning
or first fruits. 3. In pledge of our
perfection. Mat. 4.6. and 15.22.25.
27,28. Ioh. 7.38. Psal. 10.17. & 145.
18.19. Rom. 8.26. Dan. 6.10. Exo.
29.38,39. Psal. 25.1. and 123.1.2.3.
1. Thes. 5.17.

5. Our begging must bee by so-
lemnne praier vpon our knees, mor-
ning and euening at least, with
giuing * speciall thankes for that
measure of grace we haue attained
vnto, & by the earnest lifting vp of
our hearts continually.

6. We must beware that we nei-
ther trust so much to our prayers,
as to cause vs to neglect any one of
the other meanes ordained of God
for whatsoever we desire; but that
wee vs them still more conciona-
bly, especially, the principall;
as the word preached, and * all o-
ther in order, neither that we trust

view them
often: and
in all thy
priuate
prayers be
earnest cō-
cerning
them, wat-
ching euer
against
them.

* Forget
not this:
wee all
faile in it.
Psal. 103.
1.2,3,4.
Gen 32.8.
9,10.

Mat. 4.7.
* The neg-
lect but of
the least
meanes
which God
offereth
may hin-
der or fra-
grate our
desire.

fo

so much to the other meanes, as to neglect prayer.

7. So many sinnes as wee haue ouercome of conscience and loue to God, or graces as we haue thus attained to , or can pray earnestly for , so many liuely evidences wee haue of the sanctifying Spirit of G O D, and of our sound regeneration, so long as we lie not in any one known sinne: and as we grow herein , so grow we in assurance before God.

Gal. 4.22.
Rom. 6.5.
24.32.

Rom.6.12
14.

*Here is thy cōfort thou weak Christian.
Neh. 1.11.
Mat.7.20.
Act.11.23.
Esa.42.3.
Gen.22.
16.17.
Mal.3.7.
2.Cor.8.
12.

8. In all *these God accepts our indeuour to obey, so that it be totall in euer part, viz. in our minde, conscience, will and affections, and also earnest to doe what wee can without hypocrisie; as hee did Abrahams resolution to offer Isaac, and as the kind father accepts the indeuor of the Child : or as it is in almes, where a man is accepted according to that which he hath, and not according to that which

hee hath not ; so that there be first a willing minde : so is it in graces, if there bee a strife, with hungryng after more vntill we come to a perfect man , even the measure of the age of the fulnesse of Christ. Mat. 5.6. Ephe.4.13.14.

9. Gods grace is sufficient for vs,

{ 1. Supply that which is wanting.

2. Forgiue that which is committed, 2. Cor.12.9.

To { 3. Impute Christs obedience.
4. Support vs being weake.
5. Restore and raise vs vp being fallen. 2. Cor.12.9.

10. Gods power and mercy are made perfect, or manifest through our * weakenesse , that God may be glorified and we humbled continually ; that hee that reioyceth may reioyce onely in the Lord.

1. Cor.1.31.

11. In greater measure of graces or any blessing , as wee get more

* Faint
not at thy
weakenes-
nesses, but
comfort
thy selfe
herein.

* In the greatest experience of Gods extraordi-
nary fa-
vours, feare Hezekiah's
sin, viz. to haue thy heart puffed vp, and so wrath come vp on thee.

assurance, so we must returne more thankefulness, and become more humbled, watching against * pride for feare of the messenger of Sathan to buffet vs : for, pride springs vp, when all other sinnes die. 1. Thessalo. 5. 18. 2. Cor. 12. 7. 2. Chro. 32. 20, to 26. Psal. 30. 6.

12. In lesse measure of graces, we are to mourne after an increase, by the carefull vse of all the means, so to get more assurance & comfort, least wee deceiue both our owne selues and others, hauing nothing but a shew, being as the foolish Virgins, & as the barren Fig-tree. Mat. 5. 6. 1. Thessa. 4. 1. 10. Matth. 25. 2. 3. Luke 13. 7.

and Rule of life.

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The Glasse of the Law, or Map of the narrow way of life, from step to step, thorow every commandement, wherby we (beholding our owne naturall misery) may bee driven daily to put on Christ, and (considering our wayes) may turne our feete to the testimonies of the Lord.

IN all * this view, we must euer remember to be thankfull for euery grace receiued, mourne for euery sinne committed, looking at Christ crucified, begging pardon thorow him, & the imputation of his obedience. In all wants we are to intreat an increase of strength and grace thorow him, by lifting vp our hearts vntill wee attaine to perfection, obseruing how wee grow in grace daily, and in subduing of euery sin. Pro 4.18. Ephc. 4.13. 2.Pet.3.17.

* Reade with thy heart and stirre it vp carefully to the practise hereof.

*This is the way, walke in it, Elsa. 30.21.
 Lord open thou mine eyes, that I may
 see the wonders of thy law. Psa. 119.18.
 When thou saidst seek ye my face, my
 heart answered unto thee; Oh Lord I
 will seek thy face. Psal. 27.8.*

1. Commaundement;

*Thou shalt haue no other Gods before
 mee.*

*Which inioynes vs to haue Ichonua
 only for our God, & commands
 the parts of his inward worship.*

*Herewe are to examine how we walke
 forward more cheerfully in these prin-
 cipall duties, which are the very en-
 trances to all true godlinesse;*

1. Knowledge of God, and of his will

revealed in his word, with acknowledgement of the same] which is a principall part of the Image of God, whereof we may glory, and without which we must needs perish, being vnable to go one steppe towards the Kingdome of heauen.
Colos. 1. 10. and 3.10. Phil.1. 9.10.
Ierc. 9.23.24. Hos.4.6.

Pro.6. 22,
23.

2. *Faith**] Whereby we beleue God to bee our God, and withall euery part of his word, so as wee feele the powre of it in our hearts: as of .

- { 1. Commandements, to obey the readily, as *Noah* and *Abraham*.
- { 2. Judgements & threats, to terrifie vs from sinne, as the *Ninimites*.
- { 3. Promises to comfort vs, and incourage vs to go on more cheerfully in Godlinesse, as *Abraham* & all the Fathers, who received good report hereby. Without this faith, it is impossible to please God.
Heb.11.2.6. Rom.14.23.

* This overcometh the world with all the difficulties in it. *I.ioh. 5.4.*

3. *Hope*] Looking for the performance of euery thing which God hath promised , in their due time. Rom.8.24.25.

4. *Confidence in Gods prouidence*] to be able to cast our burthen one-ly vpon God, reioycing in him al-wayes, that he is our God, in a cer-tain assurance that he will nourish vs : full of Christian courage as David, Nehemiah, Daniel, Psal.55. 22. Phil.4.4. Psal.3.6. Nthe.6.10. Dan.6.10.

5. *Loue of his Maiestie because of his goodnesse*] louing seruently all his commandements, ordinances, and seruants, with whatsoeuer hee loueth, and that for his cause only, zealous therein to promote his ho-nour,hating that which hee hateth with a vehement indignation , as our Sauiour and David. Psalme 69.9.17.

6. *Patience with cheerefulness in the middest of all our * Trials*] euен

* In the
day of trial
stand fast,
meditate
Davids Ps.
chiefly 37.
1c7. &c.
fixing thy

then

and Rule of life.

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then when God seemeth to haue forgotten vs, or to frowne vpon vs, hauing our eye still at him, and how he disposeth all in wisedome and in loue for our comfort in the * end : thus waiting for the happy issue, saying with *Iob*, Though he kil me I will trust in him, and reproue my wayes in his sight , knowing assuredly that he cannot forsake, faile, or forget vs. Rom.8.28. Gen. 50.20. *Iob* 13.15. *Heb.*13.5.

7. *Child-like-fearc*] liuing alwaies as in Gods presence, labouring to approue our hearts vnto him , thus walking with him as *Enoch* , vntill he take vs hence : not fearing the faces of men; but as the three children , and *Nehemiah*. *Psal.* 16. 8. Gene 5.24. *Nehema.* 6.10,11, 12,13, 14. *Dan.* 3.17,18.

8. *Humilitie*] because of his excellencie and our vilenesse, his holinesse and our sinfulnes, so giuynge all the glory of all our good things

eye at thy
Captaine
Iesus
Christ and
thy glory
he keepes
for thee.
* Marke &
and thou
shalt see it.

1.Pet. 5.5.
1.Cor.4.7.

Pla.131.
I.2.
Iam.1.17.
I.Cor.1.
26.31.
Dan.9.3.4
2.Pet.2.
7.8.

to him alone, as the free gifts of his rich mercie; acknowledging withall, that we are not worthy the least of them, as *Jacob* and *Daniel*; mourning withall for all the horrible sinnes of our time, as iust *Lot*, and the mourners in Jerusalem before the captiuitie. Ezech.9.4.

Abhorring contrarily all the breaches of this commaundement, as the mother sinnes of all the fearefull abhomi- nations that are commit- ted in the world:

1. *Atheisme]* whereby most liue as if there were no God, or heauen, Judgement, or place of torment, as those fooles that say in their hearts, There is no God. Psal.14.1.

2. *Ignorance]* or spiritual blindnes, whereby multitudes perish, liuing without Christ, and without God in the world, ignorant of his iustice and mercy for any sauing knowl-edge; and so goe hud-winked to

hell,

hell, as the Gentiles; worse then the oxe, that knoweth his owner. Hos.
4.6. Eph.2.12. Esa.1.3.

3. *Infidelity*] whereby the greatest part neither regard the word or workes of GOD, nor yet depend vpon him, shewed evidently by these signes;

1. Profanenesse of life.
2. Contempt of Gods word.
3. Impatience and fainting in trials. 2.King.6.33.7.2.

4. Tempting God by vsing vn-lawful meanes, in stead of waiting his leasure.

5. Despaire of his mercy.

4. *Carnall confidence*] trusting in vanitie, euен in any thing but God, whether

In { 1. Wit and policy.
 { 2. Power and strength.
 * { 3. Wealth.
 4. Friends, fauour or any other meanes: for hereby wee withdraw our hearts from GOD, bring

* If God increase any of these set not thy heait on them but feare. Plal. 62.10.

a curse

a curse vpon our selues , making these our Gods. Iere.17.5.

5. *Coldnes*] or luke-warmnesse in the loue of God,his trueth and seruants,as the Lodiceans ; or decaying in our first loue, as the Church of *Ephesus*.Apo.3.15 16.Apo.2.4.5

6. *Louing*] or delighting in any thing aboue God,his word and ordinances, or preferring them before God and his fauour.

{ 1. Parents , children , or friends,as *Elie*.

2. Pleasures , as *Esau*.

As { 3. Pompe and wealth of the world , as the yong man comming to Christ.

4. Our selues , whereunto Peter perswaded our Sauiour, Matth.16.22.

7. *Hatred of God*] appearing in malice against his word , or seruants for doing his commaundements,as in *Cain, Ahab*.Rom.1.30 Exod.20.5. Deut.7.10.

8. *Wilfull*

Mar.10.21
22.

and Rule of life.

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8. Wilfull disobedience to any one commandement] against the light of our consciences, as in *Saul*, which is rebellion, and as the sin of witchcraft. 1.Sam.15.22.23.

9. Timorousnesse] fearing men more then God, and thereupon doing, or forbearing good or euill, for feare of men onely, which is Idolatry, making Gods of men. Apo.21.8.

10. Presumption] vpon his mercy, to sinne because he is mercifull, as most hypocrites doe, though hee haue sayd plainly he will not bee mercifull vnto such. Deut. 29.19.

20.21.

11. Pride against God] setting our selues against his word, iudgements, or seruants with an high hand, as *Pharao*: or taking his praise to our selues, as *Herod*, or not considering our owneweaknesse, as *Peter*. Num.15.30.31.32.33.34.16.3.4.30
31. 32. 1. Pet. 5.5. Deut.8.17. 18.
Luk.5.8. Mat.26.33.35.

12. Hauing

iz. *Hauing other Gods]* whether the Pope of Rome, as all the Papists who reuerence his word and ordinances aboue Gods: or any of the Saintes , whom they inuocate: or our bellies, or Mammon. Rom.10.14. Phil. 3.19. Mat, 6.24.

2. Com-

a. Commandement;

Thou shalt not make to thy selfe any
grauen Image, nor the likeness of a-
ny thing that is in heauen aboue,
nor in the earth beneath, nor in
the water under the earth. Thou
shalt not bow downe to them, nor
worship them: For I the Lord thy
God am a iealous God, and visit the
sinnes of the fathers upon the chil-
dren, unto the third & fourth gene-
ration of them that hate mee, and
shew mercy unto thousands in them
that loue mee, and keepe my com-
maundements.

Which commandeth Gods out-
ward worship, or the manner of
Gods worshippe, with all the parts
and meanes thereof, that we wor-
ship him onely according to his
will reuealed in his word.

Here

*Here we are to examine how we walke
on more consonably.*

* Learne
the way of
divine me-
ditation.
* Redeem
the time in
watching
thy oppor-
tunities &
pursuing
them with
earnestnes
vntill they
be effec-
ted.

1. In a more carefull vse of all the ordinary meanes of holinesse, and parts of Gods seruice] as frequenting the word preached, which is the only ordinarie meanes to beget faith, and the principall to increase it; reading, or hearing some part of it read dayly, * meditation, conference, the vse of good books, company of the godly, * practise of the dueties of piety, omitting no opportunitie nor part thereof priuately nor publicquely; Prayer duely, Morning and Euening at least (in the most humble manner) as the perpetuall Morning and Euening Sacrifice vnder the lawe.
2. Timothe, 1. 6. Mathew, 25. 26.
27. 29. Romans, 10. 14. 17. 1. Cor.
13. 21. Exodus, 29. 38. 39. Daniel,
6. 10.

2. *Using the helpes ordained to binde and stirre vp our selues hereunto]*

{ 1. *Vowes of things in our own power, as Jacob. Psal. 76. 11.*

{ 2. *Fasting, to humble our selues and make our prayers more seruēt when God calls vs therunto, by some iudgement alreadie vpon vs, or threatned, or for obtaining som speciall blessing for our selues, the whole Church, or any member therof. Act. 13, 2. 1. Cor. 7. 5.*

3. *Striving for the maintenance of the faith] that is, of Gods pure worship and truth, without any mixture of mans inuentions, or of anie other corruptions. Judges, 3. Deutonom. 22. 9. 10. 11. 1. Tim. 6. 14.*

Esa. 22. 12.

13.

Ez. 8. 21.

22. & 10.

6. 9.

* Acquaint thy selfe well with this duety, thou that wouldest be acquainted with the Lord. Iam. 5. 16.

Abhorring all breaches of this Commandement.

1. *Imagery of the true God & Christ, or of fained Gods, Saints or Angells*

for

for any religious use] as Crucifixes
and the like. Deut.27.15.

Mar. 7.7.

2. Euery outward representation,
denised by man, to be either a part of
Gods worship, or to teach some religi-
ous dutey] for all such likenesses are
expressly condemned. Nor the like-
nesse of any thing that is in heauen a-
bove, nor in the earth beneath &c.

3. All wil-worship] that is, all not
warranted by the word of God,
though done in neuer so good an
intent, as in Nadab and Saul: for
Christ is the onely teacher of his
Church, and sole ordayner of the
meanes of his owne worship. Col.
2.22.23. Numb.15.39.40. Deu.12.
32. Mar. 7.7.8.9. Leuit. 10.1.2.
1.Sam. 15.15. Mat.23.10.

4. All approbation of Idolatry]

By { 1. Presence,
2. Speech:
3. Gesture.
4. Silence:
5. Keeping reliques, monu-
ments,

1.Th.5.22.
Roma.1.31.
2.Cor.6.
14.
1.Kin.19.
18.
Deu.7.25
26.& 12.
4.29.30.
Ela.30.22

ments, customes, or other remembrances thereof vndefaced, which God being a iealous God cannot indure. Jud. 23. Deut. 12. Exo. 20. 5

5. All knowne awydale and unnecessary occasions of insnaring our selues or others in superstition, either by any of the former kindes of approbation thereof] or by vnnecessary trafficke, or familiarity with Idolaters or false worshippers ; or seeking help of, or fauouring them. 2. Cor. 6. 14. to 18. Ez. 9. 2. 12. 14. & 10. 1 11. 12.

6. Adoring Saints or Angels] as the Papists doe. Act. 20. 25. 26. Apo. 19. 10. 22. 6.

7. Worshipping Satan] by seeking to effect strange matters by means forbidden, or not warranted, or seeking after them that use such meanes. For Sathan is very ready, when any homage is done unto him by practising such meanes, or seeking after them, as Saul seeking the witch when as he was forsaken

Deu. 7. 2. 3
4. 5. 25. 26
and 12. 4.
29. 30.
1. Cor. 5. 10

Esa. 8. 19.
20.
Apo. 21. 8.
Deu. 18. 14.

of God, and to fencerers, as we see by daily experience.

8. *Hypocriticall worship*] as in

1. *Outward ceremonies, or bare shewes of religion.*

2. *Forwardnesse in small matters, omitting the most waigh-ty, as the Pharises.*

3. *Halting betweene two religions.*

9. *Neglecting the seruice of God, or any part or meanes thereof.*

Iere.48.10.

Mat.23.
23.25.

1.King.18.
21.

3. Commandement;

Thou shalt not take the name of the Lord thy G O D in vaine: for the Lord will not hold him guitlesse that taketh his name in vaine.

Ordaining the reuerent & fruitfull manner of performing Gods worship.

Here

Here we are to view how we run on more cheerfully in these duties.

I. A reuerent vse of all the names of God, vvhich are all those things, vvh hereby he makes himselfe knowne unto vs as by names.

{ 1. Titles, as God, Lord. Deu.

28,58.

2. Attributes, as mercy, truth.

3. Ordinances, as word, sa-

As { cramēts, ministry. Act.9.15.

4. Creatures, as heauen, earth, sea, and all in them.

5. Judgements { bodily.

6. Mercies { spirituall.

taking occasion * to consider of, and set forth Gods glory shining in euery one of them, vsing them to the ends he hath appointed.

2. Swearing religioustly] that is, by the Lord alone, and in matters of importance, onely * for his glory, our good, and the good of our neighbour, which cannot otherwise be ended, and also with great

* Herein we are all principally defectiue.

* Looke well to these before thou take thy oath.

aduise, lest we forswere, or at least
lest wee take that glorious name
in vain, at which we ought to tremble : and so performing our oathes
faithfully. Ier. 4. 2. He. 6. 16. Ps. 15. 4.

3. In a more fruitfull vse of the
word, sacraments & other meanes
of our saluation] that is with feeling
the powre of sanctification by the
through mixing them with faith.
Luke 8. 15. Heb. 4. 2.

4. Praying with more *feeling,
feruency and faith, giuing thankes
also with more cheerefulness.

5. Sanctifying all Gods benefits,
ordinances, & chastisements, with
the workes of our calling, by the
word and prayer] that so wee may
haue a more holy vse therof. 1. Tim.

4. 5.

6. Making bold & wise professi-
on of euery part of Gods religion,
gracing it by a holy cōuersation, as
our Savior, & Abraham, who built
Altars where-soever he came, even

amongst

* I lift vp
thy heart
hereunto.
Eph. 6. 18.
Col. 4. 2.

and Rule of life.

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amongst the Infidels, in obedience
to God as he commaunded. Rom.
10.10. 1.Pet.3.2. 14.15. Mat.5.16
Iere.10.11.

7. Performing faithfully and con-
stantly all our holy *vowes.] Ps.50.
14.116.14. Deu.23.21. Ps.76.11.

*And contrarily mourning for, and ab-
horring all abuses of the glorious
name of our God, as*

1. Carelesse vsing any of his names
in our common talke] Deut.28.58.

2. Swearing lightly, or profane-
ly, for which the Land mournes] &
much more for forswearing, as Ze-
dekiyah. 2.Chro.36.13.

3. Blaspheming] by speaking base-
ly or contumeliously of any of his
names, to his dishonour. Levit.24.
11.14.16.

4. Cursing] for God hath giuen
vs tongues to blesse with, and said,
Blesse and curse not. Iam.3.9,10.
Rom.12.14.

Dan.6.10.
* Forget
not these :
for God
will surely
require
them.

Hos.4.2.3
Ier.23.10.

* These 3.
next sinnes
make the
whole land
to tremble

Hch.2.3.

Gal.2.12.
13.

5. *Abusing* Gods Religion*] as his word , sacraments , or other ordinances(wherby he most familiarly shewes himselfe & all his goodness to vs , and would haue vs to make profession of him) which is done not onely by neglecting of any of them, but

{ 1. *By vsing the unprofitably*] without repentaunce, reformatio of life, with an increase in holiness,

2. Thess.2.10.11.12. Psa.50.16.17.

2. *Making a profession, yet liuing profanely, to make Gods enemies to blaspheme*, 2.Sam.12.14.

3. *Vsing them vnreuerently or scornefully.* Act.2.13.

4. *Dissembling any part of the trueth, where we ought to profess it:* as Peter amongst the Galathians, wherby many were drawn into the like dissimulatio. Ro.10.10. 1.Kin.18. Dan.3.12.17.18.

5. *Vnseasonable or craftie profession.* Phil.1.15.16.

6. Lightly passing ouer Gods iudgements] as the Egyptians, who were thereby prepared for vtter destruction.

7. Receiuing his benefits vntothankfully, or requiting them vnkindly, as Saul the kingdome; and the husband-men, the vineyard.
1. Sam. 15. 17. 18. 19. 2. Sam. 12. 7. 8. 9. 10. Esa. 5. 1. 2. 3. 4. 5. 6. 7. Mat. 21. 33. 34. to. 41. 42. 43.

Whether	Publike, as	1. Gospell.
		2. Prince.
		3. Peace.
		4. Deliurances.*
		5. Prosperity.
	Priuate, in	2. Sam. 12. 7. 8.
		1. Soule.
		2. Body.
		3. Goods.
		3. Friends.
		5. Name.

8. Abuse of our Christian libertie] though in things of their owne nature indifferent. Roma. 14. 13.
1. Cor. 8. 9.

*The generall forgetting of our miraculos deliurances increaseth our sin to the vttermost, especially from the intended invasion; the long threatned day, the gunpowder plot. Our seueral discontentments for the things we want, make vs ordinarily to forget that wee haue. The very

Gospel,
with our
prosperity
so admirably
continued, may
cause vs all
to breake
out into
old Jacobs
speech, I
haue e-
nough; Ioseph
is yet
alive: what
would not
our Fa-
thers haue
forgone
for the
Gospele
alone?
Deu. 23.
21.

By

- 1. Grieuing the Godly. Rom.
14.15.20.
- 2. Causing the weake Chri-
stian to stagger. 1.Cor.8.7.10.
11.12.13. Rom.14.13.20.22.23.
- 3. Nuzzling the ignorant in
superstitution.
- 4. Hardning the Idolater.
- 5. Giuing occasion to the
wicked to blasphemē.
- 6. Breach of our vowes and co-
uenants with God] as that at bap-
tisme, & euer since in al our deliue-
rances, and receiuing the Sacra-
ment. Eccl.5.3.4.5.

4. Commandement;

Remember thou keepe holy the Sab-
bath day: six dayes shalt thou labor
& do all that thou hast to do, but the
seventh day is the Sabbath of the
Lord thy God, in it thou shalt doe no

manner

manner of worke, thou worthy son
nor thy daughter, thy man-servant
nor thy mayd, nor thy beast, nor thy
stranger that is within thy gates:
for in sixe dayes the Lord made the
heauen and the earth, the sea and all
that in them is, and rested the se-
uenth day: therefore the Lord bles-
sed the Sabbath day and hallowed it.

Inioyning the time of Gods solemn worship. Here wee are to consider well how wee grow in a conscientiable practise of all the dueties of the Sabbath.

1. Before the Assemblies.

1. Remembering the Sabbath before it come] that we may dispatch all our owne workes in the sixe dayes, so attēnd better the right sanctification therof, according to the caueat *Remember: so to cōsecreat* it as a glorious day vnto the Lord, to honor him, not doing our owne waies, nor seeking our own wil, nor

specia-

* As thou desirest the blessing of the Sabbath, so resolve by a constant vow, euer to perform this worke of preparatiō, according to thote places; and trie whether the Lord will not performe his promise abundantly

speaking a vaine word. Esa. 56.2.4
5.6.7. Esa. 58.13.14.

2. Preparing our selues thereunto] either the day before,* or rising early in the morning, by examining our harts both by the Law, & Gospell, and so reconciling our selues to God, renewing our vowes of walking more consonably after we haue clenched our hearts and hands by repentance. Gen. 35.2.3. 4.5. Eccle. 4.17. Exod. 19.14.15.22. Levit. 10.3. & 22.3. 1. Cor. 11.28.31. Mat. 5.23,24. Psal. 26.6. Ezr. 7.10. Esa. 56. and 58.

3. Making fervent prayer, for
 1. Forgiuenesse of our particular sinnes.
 2. Increase of those graces we most stand in need of.
 3. That the Preacher may bee fitted so to speake, and wee to heare, as may be most to Gods glory, and our salvation.

2. At the assemblies.

1. Being present with the first at all publique assemblies of the Church] with cheerefulness and reverence, as before the Lord of the whole earth] both to declare our loue and homage, and for the good ensample of others ; affraid of the least vnseemely gesture, or being ouertaken by sleepe, drowsinesse, or any wandring thoughts.

Eze.46.10

Psa.110.3
40.8. and
95.1.6.
Deu.33.3.
Esa.2.3.
49.23.
Act.20.9.
10.

2. Ioyning with the congregatiōn in euery publike action, according vnto due and holy order, chiefly in our hearts] as being one body of Christ, of one heart, & of one soule. 1.Cor.12.12. Act.2.46 4.
32.

3. In * hearing, applying each speech, as spoken by the Lord to vs particularly, Thus;

1. Humbled for reproofes and threats against sinne ; whether our owne or others, as members of the

* Use this thou that cōplainst of thy weake memory.
Psal.27.8.
and 40.8.
Ez.8.9.

same

same body, or in danger thereof.

Act.2.37. 2.Chiro.34.27.

2. Rejoycing in all the promises.

3. Thankefull for the mercies.

4. Desirous of the graces.

5. Resolute to walke in every good way, to depart from the euil.

Psa.27.8. Exod.24.3.

{ This is the best art of memory :
for, exceeding ioyes, griefes, ha-
tred, or desire, doe leauue the dee-
pest impression in vs, and so stick
(longest in memory.

4. Wayting for the blessing to be put on vs, by the Minister , never departing before it bee pronounced. Num.6.23.27. Ezek.46.10.

3. After the Assemblies.

1. Meditating on the whole sermon in order: as 1. Text. 2. Occasion, meaning, diuision. 3. Doctrines severally, by marking the text, and how they were gathered out of it.

4. Proothes or reasons of the severall doctrines. 5. Vses. 6. Applying it

better

better to our selues, * trying what
worke euery part hath in vs.

* Be not
negligent
herein.

2. Conferring of the same in the
same order, with our families or o-
thers.

The benefit wherof is most evi-
dent by experience, both herein, &
in euery trade and science; for those
who conferre most, are euer most
expert: besides that hereby the
godly do kindle zeale in one ano-
ther; and contrarily without it, we
are made drowsie & vnprofitable
hearers, letting Sathan steale away
the seede out of our hearts: so gi-
uing him aduantage to accuse vs
before the Lord, for despising his
holy word, or at least taking his
name in vaine, Mat.13.19.

Mal.3.16.
Luk.24.14
Mar 4.15.

3. Meditation vpon the creatures.
1. Generally to be-
hold * the Lord in
every one of them; <
that is, his

1. Wisedome.
2. Power.
3. Goodnesse.
4. Prouidence.
5. Justice.

Rom.1.20.
* Lord o-
pen our
eyes, that
we may
giue thee
glory.

2. Specially by considering these things more fully in their severall ends and uses, or as the Scriptures applice them.

4. Priuate reading { scriptures.
{ holy booke.

5. Singing Psalmes. Iam. 5.13.

6. Exercising then principally the workes of mercy, visiting others,

1. Instructing.

2. Exhorting.

3. Admonishing.

By S 4. Reproouing.

5. Comforting.

6. Collecting.

7. Relieuing.

A&.8.28.
& 17.11.

Rom. 15.
14.
1. Thes. 5.
11. 14.
1. Cor. 16.
1.2.

*Auoyding as warily all the breaches
of the Sabbath: as*

1. Doing any worke more then holy and necessary] whether taking iourncies (as to faires, wakes, or whatsoeuer) for pleasure, or profit. Esa. 58.13.14.

2. All vaine delights and sports,

hindring

hindring Godlinesse, immoderate feeding, or whatsoever may make vs heauy or vnsit for the seruice of God] Rom.12.11. Deut.28.47.

3. That ordinary good fellowship, in tippling, vaine talke vioide of edification, and much more all open profanenesse. Ephes. 4. 29. Col.4.6.

*The second Table, commanding duties
of loue to our neighbour.*

5. Commaundement;

Honor thy father & thy mother, that thy dayes may bee long in the land, which the Lord thy God giueth thee.

Wherein the Lord takes order for preseruing the honor and dig-

nitie

nity which hee hath bestowed vp-
on euery one, especially vpon eu-
ery superiour.

*Here we are to examine how we per-
forme these dutieis;*

Ro. 13.1.7

1. Pet. 2.

13 14.

1 Sam. 10.

26.

2 Sam. 21.

17.

Rom. 12.

17.

Phil. 4.8.

1. Towards all Superiors.

1. Honour.

2. Obedience belonging to them.

3. Thankfull requiting, at least
in these three;

1. Acknowledgement.

2. Hearty affection.

3. Prayer. 1. Tim. 2.1.2.

2. Towards Equals.

1. Reuerent estimation as of bre-
thren or sisters, preferring them be-
fore our selues.

3. Towards our selues.

1. Maintenance of our reputati-
on according to our places, wal-
king vprightly in every duty to
grace our profession.] For our ho-
nouris in this, walking religiouly

towards

towardes G O D , righteously towards men, soberly and discreetly in regard of our selues, and so without reproose. Tit.2.12.

4. Towards all inferiors.

1. Shining before them in a holy conuersation with all grauitie, according to our place,] as our Sauour and Paul. Mat.11.9. Phil.3.17.

2. Yelding to them in good things, as Naaman.

3. Afraid to wrong or despise the basest of them, as Job. Job 31.13.

1. Magistrates speciall duties.

1. Promoting the religion of God with all their power, defacing the contrary, & discountenancing all vngodlinessse,] as * David, Iehosaphat, Hezekiah, Iosia, Nehemiah. Ezr.7.2.3. to 27. 2.Chr. 15.12.13. Nche.13.17. and 22.

2. Procuring each way the good of the people committed to them,

* Behold your heauenly patterns, that yourselues may become such samples to all posterity, and let all Gods seruants say Amen.

as tender nursing fathers, repre-
sing the wicked. Esay 49.23.Rom.

I 3.4.

Deut. I 6.
I 9.20.

Exo.18.21.
Deu. I.17.

1. Men of courage.
2. Fearing God.
3. Dealing truely.
4. Hating covetousnesse.
5. No accepters of persons.

2. Duties of them that are under
authoritie.

1. Acknowledgement of their
authority from God and the seuer-
all benefits wee enjoy thereby,
though the person should be wic-
ked, as *Danid of Saul*; yea an infi-
dell, as our Sauiour of *Cæsar*.

2. Paying & performing cheere-
fully vnto them all subsidies, ser-
vices & dew impositions. Mat.22.
21.Rom.13.6.7.

3. Duties of all them that excell in any
gifts, outward or inward.

1. That our hearts be not * puffed
vp thereby, as is ordinary in each

* Try thy
heart and
are.

estate

estate; but that we acknowledge them to be from God, and so bee more humbled by them, as hauing more to be accountable for, giuing God all the glory, as *Jacob*. Deu. 17.

20. Luk. 12. 48. Gen. 32. 9.

2. That wee employ them all carefully, as the talents committed to vs to that end, as may bee most to Gods glory, and the benefit of his people, as *Job*, the primitiue Church. Mat. 25. 26. 27. Iob. 29.

12. 13. 31. Act. 2. 44. 45. 4. 32.

4. Ministers duties.

1. Wayting for a lawfull calling. Heb. 5. 4.

2. * Applying their gifts as may be most to Gods honour, and the good of their people, watching ouer euery one faithfully, by teaching, admonishing, exhorting, comforting, publikely & priuate- ly, day and night. 2. Tim. 4. 1. 2. Act. 20. 18, 19, 20, 21. to the end, chiefly 31. 1. Pet. 5. 3. 1. Tim. 3. 4. 2. Tim. 3. 10.

*Pauls en- sample at Ephesus for three yeares to- gether is the golden picture of a faithfull minister & will be required of euery one according to their a- bilitie.

1. Cor. 9.19
20. 21. 22.

Heb. 13.
17.
Ioh. 10.4.
27.

1. Tim. 5.
17. 18.
Gal. 4.14.
15.
Gal. 6.6.

3. Labouring to goe before them in all holy ensample] in conuersation and suffering , both in themselves and family , afraid of giuing the least offence , but framing themselves to all , to become all to all ; (viz. in all things in their owne power) the more easily to win all.

*5. Peoples duties towards
their Pastor.*

1. *Submission]* to be taught & guided by him , knowing his voyce; imitating as Christ's sheepe , his holy Doctrine and conuersation.

2. *Giving him double honor*, not onely by hauing him in singular loue for his workes sake , but also by ministring such maintenance vnto him , as is conuenient both for his person and calling.

3. *Not following strangers.* Ioh. 10.5.

6. Husbands duties.

1. *Wise gouernment]* as the head ,

and

and Christ ouer the Church, hono-
ring the wife as the weaker vessel,
especially in covering and bearing
with her infirmities, as Abraham,
maintaining her authoritie and ho-
nour, amongst her seruants, chil-
dren, and all others. 1.Pet. 3.7.

Gen. 3.16.

2. Tender loue] as in Christ to-
wards his Church. Eph. 5.25. Pro.
5.18.19.

3. Good husbandry] in prouiding
wisely all necessaries for the whole
house, and dispensing them aright.

1. Tim. 5.8.

7. Wives speciall duties.

1. Subiection to her husband] as
to her head, and as the Church to
Christ, afraid to offend or dishonor
him. Eph. 5.33. Eph. 5. 22.24. Ge. 3.
16.

2. Loyalty or faithfull loue] desi-
rous to giue all holy contentment
to her husband. Pro. 5.19.

3. Helpe for this and the better
life. Gen. 2.18.

8. Parents dueties.

1. Education of their children, 1. In the feare of God. 2. In some honest trade painfully. Eph.6.4.

1.Tim.5.8
2.Ki.20.1.

2. Prouision for children for the time present and to come (else they are worse then infidels) and so taking care by wil to leau their houses in order, respecting the first borne sonne, vnlesse there be iust cause to the contrary. Deut.21.15. 16.17.

Eph.6.3.

3. Moderate correction by { 1.word, Pro.13.24.
2. rod, admonishing euer out of Gods word without bitterness. Pro.22.15.and 23.13. and 29.15.

9. Childrens dueties.

1. Reuerent and louing obedience. Eph.6.1. Psa.127.4.5.
2. Thankefull requiting;

By

1. Being a crowne to their parents by their good behauour, so comforting them. Pro. 17. 6.
 By 2. Ayding them, as Joseph.
 3. Being carefull for their honour in life and death.

10. Masters dueties.

1. Dealing equally and mildly with their seruants, as hauing themselves a master in heauen, as Job. Eph. 6.9. Job 31.13.

2. Carefull prouision, First for their soules, and secondly for their bodies, vsing to pray with their families daily. Ps. 127. 1.2. 1. Tim. 4.4.5. Iere. 10.25.

3. Paying their wages duly with the better. Job 31.38.39. Iam. 5.4.

11. Seruants dueties.

1. Faithfulnes for their masters profit, with all wisdom to do all things for the best, as Jacob, Eleazar, Joseph
 2. Subiection.

1. In Seruice.

2. Abiding correctiō, as the Angell

bids *Hagar.* Gen. 16.8.9.

12. Schoole-masters duties.

1. Practising painfully and constantly most profitable a courses, for the speedier furnishing their schollers, with the best learning & manners, to the greatest good (Rom.12.7. 1.Cor.12.31.&14.12.)

of the {
1. Schollers.
2. Church.
3. Country.

2. Drawing them on by loue, and honest emulation, with due prayse and rewards, vsing moderate correction, b abhorring cruelty. Eph. 6.4. Col. 3.21. Pro.12.10.

3. c Indeuouring especially to be a patterne to them of all vertue (as being alwayes in their eyes) and chiefly of faithfulness in their calling: so to procure more true reuerence to themselues, & blessing to their schollers. Ps.101.2. 1.Tim.4.12

13. Schollers duties.

1. Strife to excell their fellowes,

a Be not ashamed to inquire of all and fol- lowe the best, vsing any appro- ued helpe that God shall offer.

b Correc^t not in an- ger, but preuent by wisedome; thorowe constancy of obser- uing or- ders chief- ly.

c Maintain hereby thy authoritie or thou in- dangerest all.

in {
 1. Learning.
 2. Manners.
 3. Obedience.
 4. Loue to their Master.
 1. Cor.12.31. & 14.12. Phi.4.8.9.

6. Commandement;

Thou shalt not kill.]

Comanding by all meansas Body,
 to preserue life of { Soule.

*Here we are to examine how we indea-
 nour to performe all these duties
 with more conscience,*

1. Which may preserue or make
 this present life more comforta-
 ble.

1. Procuring and vsing all helps
 thereunto, as wholesome diet and
 clothing. 1.Tim.5.23.

2. Holy

* Learne well this lesson, if thou wilt finde heauen vpon earth.

2. *Holy mirth* * reioycing in all our labours, and at all times in the Lord. Pro. 14. 30. 15. 13. 15. and 17. 22. And this by keeping alway a good conscience, especially in our particular calling, which is a continuall feast: for the joy of the Lord is our strength, causing good health, and a principall part of our portion in this life, and of the beginning of the Kingdome of heauen. 2. Cor. 1. 12. Nehe. 8. 10, Eccl. 3. 12. 13. and 5. 17. 18. Romances. 14. 17.

3. *Seeking* all holy meanes of refuge, against all violence and danger (as our Saviour) especially flying to the Christian Magistrate, as to Gods Lieutenant.

4. *Helpe* of the Physician & surgeon. Mat. 19. 12.

5. *Exercise*. 1. Tim. 5. 23.

2. *Auoyding* as warily all things hurtfull and perillous] as

1. All cōtagious diseases. Pro. 22. 3.

2. All

2. All * euill purposes against our selues, or naughtie wishes vp on discontentment, & therein flying all prouocatious, furtherances and occasions thereof, especially solitarinesse or reasoning with the temptation, or any way harkening thereunto, getting our selues seriously to our calling, or to such part of it, wherein wee can take most delight: to honest company, meditation of Gods mercies and speciall fauours, reading, prayer, singing psalmes, or the like good exercise, to turne our thoughts another way. 1.Pet.5.8.9.Iam.4.7. Gen.3.1.2.4.6.7.

After wee haue haue sought the Lord and tryed these meanes, if they do not preuaile, we are to adioyne the aduise of some faithfull Physician: least the distemper arise from the bodie, without the cure whereof the minde cannot bee perfectly reliued.

* Obserue
this well,
thou that
art any
way affli-
cted in
minde.

And

And further also if neede shall so require, to seeke the counsell of some godly experienced spirituall Phisician, to whom we may fully disclose our trouble : for a griefe disclosed is halfe cured.

3. *Rash aduentures without a warrantable calling.* Mat.4.6.7,

4. *Worldly griefe]* which drieth vp the bones, and causeth death. Pro. 17.22. 2.Cor.7.10.

5. *Anger and envy]* which are the rotting of the bones. Pro.14.30.

6. *Surfetting, intemperance, and excesse]* which kill mo then the sword, being causes of innumerable diseases, and griefes, Pro.23.29
30.

7. *Prouoking others, to the hurt of our selues, as Iosiah did the King of Egypt.* 2.Ch. 35.7.20.21.22.23.24.

2. *Concerning the life and comfort of our neighbour.*

1. *Earnestly seeking peace with all*

men,

men, so farre as it is possible] as Abraham and David. Rom.12.18. 1. Pet.

3. II.

And to this end, labouring to attaine to these vertues, which are most auailable to gaine loue euен from our very enemies, & do much adorne Christianity :as

1. *Curtesie without dissimulation,] as Abraham to the Hithits.*

2. *Meekenesse] in suffering, forgiuing and forgetting wrongs, leauing vengeance to God. Rom.12.19. Ephe.4.32.*

3. *Labouring to ouercome enemies by kindnesse,] seeking occasions to gratifie them, at least praying for them, that they may obtain mercy, and haue their hearts changed. Rom.12.20.21.*

4. *Dealing iustly with all] that we may weare their reproach as a crown, as Job, Samuel. Job 29.31.*

5. *Abounding in compassion and good workes, as our Sauiour.*

6. Aduenturing boldly, for their defence and deliurance, & much more for the Church of GOD, and our Country] as Abraham for Lot, Danid for Israel.

7. Offering and seeking reconciliation, where it may stand with the credit of the Gospell, the saluation of the party and others. Mat.5.23.

24.

2. Auoyding as carefully all occasions of the contrary, as

I. In heart;

* 1. *Vnaduised anger*] whereby we first giue place to the diuel to enter into our hearts.

2. *Malice or hatred*] which is murther before God, especially
 a *Cains hatred for the good things wee see in men*, wherein they goe before vs, and so reproue vs; or for telling vs our faults, although wee pretend other causes of our hatred.

This

* Be sober and watch Eph.4.27.
 a Examine thy conscience well herein, thou that hatest any louer of the Gospel 1.Ioh.3.12

This is the ordinary sinne of the world. Mat. 10.22. Ioh. 15.19.

2. In words;

- 1. Brauling and rayling as *Shemy*, and *Rabsakey*.
- 2. Crying out against others, or reviling vncharitably. Ephe. 4.
- 3. Threatning or scoffing at thē. Esa. 58.9.

3. In deeds;

- 1. Fighting, blowes, maimes, danger. Leuit. 24.19.10.18.

1. Punishing vnmercifully. Deut. 25.3.

2. Oppressing the poore, to make them weary of their liues.

- 2. Cruelty; Ier. 22.17.

3. Denying helpe or relief, as the Priest and Levite. Luke 10.

31. 32.

4. Betraying others, as *Iudas*.

3. Shed-

Gen.4.8.

3. *Shedding innocent bloud] which defileth the land, & cryeth for vengeance.* Num. 35. 33.

By
1. Any weapon, as *Ioab slew Abner.* 2. Sam. 3. 27.
2. Poyson, enchantment, destroying the conception, or any secret practice.

Num. 35.

31

1. King. 2.

32

3. Consent, as *Saul to Stephens death.*
4. Saving the wilfull murderer.

2. *Concerning our soules or spirituall life, wee are to examine how we increase in care,*

1. For the saving of our owne soules, by

1. Walking more warily in this narrow way of life. Pro. 16. 17.

2. Auoyding all those things which tende to the destroying of our soules, & that so much more carefully, as the soule is more excellent then the body, eternall

Mat. 16. 26

life

life then this, and eternall death
more fearefull : as

1. To live in any one knowne
sinne : for the wages of the least is
death eternall , and will certainly
destroy the soule , if it be liued in
with delight. Eze.18.11. Iam.2.10.
Mat.5.19. 1.Ioh.3.8.

2. To neglect any meanes or-
dained to saluation , as hearing
the word preached ordinarily,rea-
ding , sacraments, prayer , &c.
whereby men become dead , ha-
ving a name to live , or at least
loose their ioy or feeling. Heb. 2.3.
Numb.9.15. Apo.3.1. Psal. 51.10.
11.12.

Rom.6.23
Gal.3.10.
Psa.34.10.
Pro.11.19

*2. Concerning the saluation
of others.*

1. Taking euery * occasion which
the Lord offereth for procuring or
furthering the saluation of others:
and so pleasing all,in that which is
good to edifie ; because hee that

*Take the
oppor-
tunity pre-
sently whē
God offe-
reth it.

winneth soules is wise, and shall
shine as the brightnesse of the fir-
mament for euermore:but hee that
gathereth not with Christ, scat-
tereth, and to him that knoweth to
doe well and doeth it not, to him
it is sinne. 1.Corinth.10.33. Pro.
11.30. Dan.12.3. Iam.4.17.Luk.
11.23.

2. Being afraid of hindring the
saluation of any one, and much
more of being any cause of their
damnation or fall; (1. Corinth.
8.11.)

1. Giuing offence thorough
our scandalous liues, or euill
ensample, or by the abuse of
our Christian liberty.Mat.18.
6.Rom.14.15. 1.Cor.10.28.

2. Pronoking others any way
to sinne] as Josephs brethren,
Dauid in the murther of B-
riah.

3. Incouraging or praysing
By others in their sin] as the false

Pro-

Prophets crying peace. Hab.

2.15.

4. Consenting any way to
the sinne of others] as the Ben-
iamites, and the company of
Corah Röm.1.31.

5. Not testifying our dislike
so far as we may conuenient-
ly, and hindring. Eze.33.7.5.

6. Not punishing according
to our authority] but rather
winking at faults, or vsing too
much lenitie, as *Elie*. Num.25.

4. 1.Kin.20.42.

3. Mourning for the fearefull
murthers of innumerable soules, by
all sorts to whom they are com-
mitted] but especially by all kinds
of* vncconscionable ministers ma-
king a prey of the Church, as

{ 1. Idoll ministers, or blind guides.
2 Negligent or carelesse pastors.
3. Corrupt teachers, as the Pha-
rises.

4. Flatterers, as the false Pro-

* Awake
thou that
delightest
in sleeping
Abells
bloudcries
for ven-
gance frō
the earth:
where will
you hide
you when
Christ
comes to
aske you
an account
of every
soule.
Exo.20.10
Eph 6.4.9

phets, crying peace, peace. Za.ii.
16.17. Esa.56,10.

4. Stirring vp all to whom others
are committed, to be more conscio-
nable for the saluation of their
soules] 1. by admonishing. 2. ex-
horting. 3. reproving. 4. instru-
cting by catechisings, or procu-
ring other meanes. 5. giuing good
ensample. 6. compelling to out-
ward obedience and submissiōn to
the meanes, as *Abraham, Iosua,
Hester, Nehemia, Cornelius.* Gen.18.
19. Ios. 24.15. Neh.13.15. to 22. and
8. 1. 3. 8. Hester. 4. 15. Act. 10.2.
24.33.

7. Commandement;

Thou shalt not commit adultery.]

Wherin the Lord commands his
people to bee a chaste and a holy
people.

Here

*Here we are to examine how we
1. Increase in*

Chastity] possessing our vessels
in holinesse and honour, both in
the single and married estate, by v-
sing carefully these helpeſ and pre-
ſeruatiuſ (1. The.4.4.5.)

1. Modestie] obſeruing Christian
an comelinesse, to expreſſe the ho-
linesſe of our hearts; Job 31.1. and
that (1) in all our words, Gen.4.1.
Pſal.51.1. (2) behauour, Ge.24.46

2. Temperance in the sober vſe
of our diet, ſleepe, and pleaſures,
to vſe them onely ſo farre foorth,
as they bee no prouocations to
the flesh, nor hinderances to holi-
neſſe: otherwife, to abate them.
1. Cor.9.27.

3. Painefulneſſe in our ſpeciall
calling with instant prayer, giuing
thankes for that grace we haue ac-
tained to.

4. In the ſingle estate, taking the

Pro.23.29

33.

1. Cor.7.

30.31.

Gal.5.13.

1. Cor.9.

27.

1. Cor.7.

17.24.

Pſa.91 II.

22.

benefit of holy marriage when other meanes auailenot. 1. Corin.7.

2.9.

Obseruing therein,

{ 1. religion. 2. Cor.

6.14.

1. Equalitie for { 2. age.

{ 3. parentage or condition.

Gen 2.18.
20. & 6. 2.

1. Cor. 7.2
Gen. 1.28.

Mal. 2.15.

{ 1. Auoyding of incontinency.
2. mutual help, and comfort, chiefly to attain

2. Right ends for { eternall life.

{ 3. the increase of the Church, in the yonger sort.

3. That there be no nearenesse of blood. Leuit. 18.

4. Consent of (1) Parents. 1. Cor. 7.38. 2. Of Parties themselues.

Gen. 24.57.

2. Abhorring

Not only those monstrous kinds of vncleanness which ought not to be named amongst Christians, as fornication, adultery, incest, rape, Sodomy, and the like, which the very light of nature condemns; but more (Eph. 5.3. Deu. 22.21.)

4. All wantonnesse priuately or with others. Rom. 13.13. Eph. 5.

3.4.

2. Nocturnall pollutions, comming of excesse. Deut. 23.10.

3. Voluptuous abuse of the marriage bed, otherwise then for some of the right ends of marriage before mentioned. Yet obseruing duely

{ 1. The naturall time of separation.
 { 2. Of solemne humiliation] when the bride and bride-groome are to leaue the marriage chamber. 1. Cor.

7.5. Joel. 2.16.

3. Shunning as warily all causes and occasions of vncleanness, as

Leu. 18.19
Eze. 18.6.

* We pray
that God
would not
lead vs in-
to temptation:
ther-
fore wee
may not
cast our
selues into
it by any
of these
occasions.

1. Within vs, all vnpure thought
and lusts; which are the adulteries
of our hearts. Mat. 5.28.15.18.

2. Without vs , all * prouocat-
ions, as (Eze.16.49.)

1. Surfetting and drunkenness
immoderate eating and drinking
or of such things as most stirre v-
lust, at vnseasonable times. Pro.2.
32.33.

2. Idlenesse and sluggishness
as in Sodome, David.

3. *Pride*] appearing in face,hair
apparell , or behauisour : as in the
women of Iudah before the capt-
ivity. Esa.3.to the end.

4. *Society* with lasciuious per-
sons] which are infectious. Gen.
39.10.

5. *Lewd* bookes or balads, fitte-
to be burnt , as Matth. 12.35.36
Act.19.19.

6. Filthy talke, or foolish jesting
bewraying an vncleane heart, and
corrupting others. 1.Corin.15.33

Pro.7.11.12.13.14.15. Ephe.5.3.4.5.
12.

7. *Wanton lookes*] from eyes full
of adultery, as in *Putiphars wife.*
Danid, 2. Pet.2.14.

8. *Lewd houses, or of euil report*]
Pro.5.8.

9. *Wanton pictures, playes, dan-*
cing or dalliance*] of the very be-
holding whereof, euery ones con-
science will tell him the danger,
when it is truely awaked, at least
for breeding wanton thoughts &
lust condemned by our Sauiour.
Mat.5.28.

10. *Wearing of apparell contrary*
to our sex] as man to weare the wo-
mans apparell, or the woman the
mans. Deut.12.5.

11. *Vnlawfull diuorce, or separa-*
tion. Mat.5.32.19.9.

12. *Priuate company of man, and*
woman together, though other-
wise both honest and intending no
euill. Pro.6.27.28.

* Though
these seem
but sparks
which can-
not hurt,
yet they
will kindle
a fire which
will burne
downe to
hel, vntesse
they bee
quenched
in time.

4. Increasing in a holy iealousie
ouer our selues , so running away
from each occasion and the least
appearance (Pro.5.8. and 7.8.25.
1. The. 5.22.)

- 1. Sathan, who wil accuse vs.
- 2. The wicked , who will bee hardened or blasphemē, or both,
for feare of
- 3. The Godly , who will be grieued.
- 4. Our selues, because our conscience wil be wounded , and witnesse against vs.

8. Commandement;

*Thou shalt not steale] inioyning
the preseruation and increase of
our own goods, or outward estate,
and also of our neighbours.*

Here

Here we are to examine,

1. How we labour to maintaine our estate holily and honestly, according to our place and calling, walking in all these duties more cheerefully;

1. Painfulnesse in our particular calling, as *Jacob* in *Labans* seruice, *Paul* both in his ministry, & to get his living, vsing double paines early or late to recompence the time spent in the seruice of God ; as in gathering Manna before the Sabbath, that they might rest that day: so dwelling in our calling with God wee shall bee fed assuredly. Eph.4.28. Act.20.31. 2.The.3.8.9 Psa.37.3. Fxo.16.22.23.

2. Thrift] putting all things to the best, looking warily that nothing bee lost, as our Sauiour, who gaue charge for sauing the cruins, though hee was able by his word to prouide what hee would. Ioh. 6.12. Pro.5.15.16.17. and 21.17.12.17

3. Contentation] with that estate

wherein

a Hold fast
in time of
triall, and
waite.
b Stand in
awe, trem-
ble and
sinne not.

Mat.5.9.
1.Cor.6.7.

wherin the Lord sets vs, assured
that he seeth that estate to be best
for vs, living within our compasse,
a depending only vpon his prouide-
nace, without distrustfull care,
and much more without b repining
or murmuring, as the Israelites in
the wildernesse ; being certainly
perswaded, that he will not faile vs
of that which shall be best for vs,
in his due time: so vsing the world,
as though we vsed it not. 1. Tim.
6.8. 1. Thess.4.11.12. Heb.13.5.6.
1. Cor.7.31.

4. *Peaceablenesse]* auoyding law
and contention; vsing all honest
meanes to get and hold our owne
with peace, if it be possible, remem-
bring that the meeke shall inherit
the earth, putting vp some wrongs
as *Abraham to Lot*.

5. *Dealing uprightly]* beeing sin-
cere both in word and deed, such
as in whom is no guile, as *Na-
thanael*.

2. We are to examine, whether we indeavour to employ our goods aright according to Gods will;

1. To the promoting and maintenance of Gods religion and service] by our selues and others, both priuately and publikely : as, at the building of the tabernacle & Temple, euery one brought their gifts of the best things, and so in all the sacrifices : the women ministring to Christ, and in the Primitiue Church. Act. 2.44. and 4.32.

[For this is the honor dew to God for all, and the chiefe end of our riches : otherwise, Idolaters shall condemne vs, who haue bene cuer devout herein, as the Israelites at the making of the golden calfe, the Papists at this day. Prou. 3.9. Mich. 6.6.7.]

2. To the honest maintenance of our selues and families. 1. Tim. 5.8. as the vertuous huf-wife. Pro. 31.15.31.

3. To

Gal. 6.10.
Ro. 12.13.
Heb. 13.2.
1. Tim. 5.4

1. Pet. 4.2.
10.
Job 29.31
1. Kin. 18.
13.
Act. 9.36.
39.
Neh. 5.34.
15.

Ver. 17.18
19.
Act. 10.24
Act. 11.
29.30.

3. To the charitable relief of all in necessitie] as kins-folkes, friends, neighbours, Church, Countrey, especially the Godly poore: so that of them we respect our kins-folkes in the first place, and so others according to more specjall bondes. Thus to employ them to Hospitality, to good workes, and almes, as *Job*, who caused the backs, and bellies of the poore to blesse him. *Obadiah* which fed the Prophets of the Lord with perill of his life. *Dorcas* who made garments for the poore Christians. *Nehemiah* that worthy gouernour, who took not his due, because he would not be chargeable to the poore people in their distresse: but maintained at his own charges sundry of those who were in neede: which fact comforts him to intreate the Lord, to remember him in goodnesse, according to that. *Cornelius* whom the holy Ghost hath set forth as an

ensample

and Rule of life.

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ensample for this, and shewes how God kept a remembrance of it. The Christiās of Antioch, Macedonia, and Corinth sending reliefe to the the poore brethren in Iudea. *Onesiphorus* to *Paul* in prison, not ashamed of his chaine. The primitiue Church generally *A&t.2.45*. This is the feeding of Christ that shall bee acknowledged before the whole world, when our Sauiour shall say, when I was hungry you gaue me meate: and the very want of it shall condemne the world, when he shall say when I was hungry you gaue mee no meate &c. nothing being more neglected then it, euен amongst them that make shewe of godlinesse. *2. Tim. 3.5.*

*2. Tim.1.6**Mat.25.35
45.46.*

4. To the dew performance of all promises, which is a propertie of a blessed man, and the contrary of an vnfaythfull and wicked. *Pro. 25.14.*

*Psal.15.4.
37.21.*

5. To

Luk.6.35.

5. To be able to lend freely, looking for nothing againe; that is, for no gaine, and sometime not the principall. Nehe.5.10.

Luk.19.8.

6. To make restitution to the vttermost of whatsoeuer our consciences can charge vs to haue bin vnjustly gotten or detained, as *Zachaeus*.

i.Tim.6.9
10.

7. To keepe iustice, giuing to every man his right, & iudgement, neuer consenting to the wronging of any man , but sauing all from wrong, so farre as we are able. Eze. 18.19. Iere.22.3.15. Psa.82.3.4.

3. How wee preuaile in rooting out off our hearts that bitter roote of

Couetousnesse] whereby wee are either hindred from heauenly duties, or from feeling the sweetnesse that is in Godlinesse , or from depending vpon Gods prouidence: or are drawne immoderately after the loue of the world,as to seeke to

get

get by vnlawfull meanes, or to vex
and disquiet our hearts with car-
king cares for the things of the
world, affecting to be rich or o-
therwisc. 1. Tim. 6.10.

4. How wee grow in our detestation of
all kindes of thefts proceeding
from covetousnesse.

1. *Thefts in the Church.*

1. *Simonia*] buying or selling the
giftes of the holy Ghost, whether
Church offices or places to exer-
cise those offices in, or the goods of
the Church, to the hinderāce ther-
of, or to our owne priuate gaine.

2. *Sacrilege*] conueying to our
selues, or detayning things dew to
God, whereby hee is robbed of
his honour, or the saluation of his
people hindered : as by all sorts of
vnconscionable ministers, and all
others keeping away Church li-
nings, without dew regard of the

A&. 8.18.
20.

peoples saluation, and Gods worship. Ios.6.8.14. Mal.3.8.9.10.

3. *Gaine by things hindring the Gospell, and true piety, or furthering superstition] as Demetrius the siluer-smith. Act.19.24.*

2. *Thefts in ciuill dealings.*

1. *Counterfeite or coloured deceipt] by faire words, or the like, as in Amos daies. Amos 1.4.5.6.*

2. *False scales, weights, or measures] all which God abhorreth. Deut.25.13.14.15.*

3. *Racking the prices of things] to the oppression of the poore, or ciuill ensample of others : thus did the giants before the floud, that the earth was full of cructie : and the great men before the captiuity, for which God threatned to plague them with other spoylers, as it came to passe. This causeth the poore to sigh : whom God will avenge. Exod.22.23. Deut. 15. 9. 10.11.*

Mic.2.1.2.

3.

Gen.6.4.

11.

Esa.5.7.8.

4. In-

4. *Ingrossing*] getting vp all a cōmoditie to sell as men list, euen the very refuse. This is to swallow vp the poore; a sinne which the Lord will not forget. Am.8.4.5.6.7.8.

5. *Sale upon day*] to the hurt of the buyer or other; that is, inhauncing the price, only in consideratiōn of longer time of paiment, more then the buyers are able to make of it by honest means : which is vsury or worse.

6. *Becoming bankrupt*] to inrich our selues by the spoiles or goods of others : which is flat coulīnage and theft. 1.Thess.4.6.

3. *Thefts in lending.*

Vſury] as when men exact a gaine by couenant, aboue the principall lent, onely in lue and recompence of the lending; which is biting ordinarily: for it is very rare, whē one or other is not bitten by it. All vſury is of this sort, wherein charity is broken towards any one; that is,

1.Th. 4.6.

wherein respect is not had to the estate of the borrower, & the good of the common-weale. Exod. 22. 14.15. Psal. 15.5. Nche.5.7.8.9.10. Deut.15.7. to 12.

*Consider well what is cōmit-
ted to thee and forget
not thy debt dew
to all in spirituall
things.

4. Thefts in withholding

1. The pledge, Ezek.18.7.

2. That which hath bene * com-
mitted to vs in trust for others] as
the husbandmen the vineyard.
Mat.21.41. Pro.3.28.

3. Our debt] which is a marke of
an vngodly man : for the Godly
should owe nothing but loue, and
that to euery one. Psa.37.21.Rom.
13.8.

4. The hirelings wages] a sin cry-
ing for vengeance. Iam. 5.4. Iere.
22.13.14.

5. Things found] if we can know
the owner. Leuit.6.3.

6. That which we haue vniustly
gotten from others , and not ma-
king restitution thereof with the

better,

better, if we be able: as *Zachaeus*.
Leuit.6.1. to 8. Luke 19.8.

5. *Thefts whereby we robbe our selues
and those who depend upon vs, disa-
bling vs to performe the duties
which we owe to them
and others.*

1. *Vnthriftnesse] not regarding to
saue that which God hath giuen;
but wasting without reason or re-
gard, vpon lewd companions, or
vaine delights, as the prodigall
sonne. Luk.15.13.*

2. *Living inordinately] without
painfulnes in our calling: the Pis-
mire shall condemne such vnprofi-
table seruants. Eph.4.18 Pro.6.6.*

3. *Rash suretiship] without regard
of the circumstances; so oft forbid-
den by the wise *Salomon*. Pro.6.1.
and 17.18.*

6. *Other ordinary thefts, in getting
goods by unlawfull meanes.*

1. *Remouing our neighbours
markes or bounds, to inlarge our*

owne, which is accursed. Deut.27.

17.

2. *Vncharitable inclosure*] to the hurt of the common wealth, or of any one without sufficient satisfaction: for which the Lord threateneth a woe. Esa.5.8.

3. *Peruerting the law, or corrupting judgement*] by bribes, friendship or craft, to wring the poore, as Iezabel did Nabothe for his vineyard.

4. *Man-stealing*] viz. stealing away, or inticing children or seruants; a farre worse theft then stealing any goods, inasmuch as these are more pretious. 1. Tim.1.9.10.

5. *Practise of unlawfull arts*] as such as haue no warrant by the law of God or nature; as magick, coniuring, playing the wiseman: for no such ought to be found amongst Gods people, being abominable to the Lord. Deu.18.9.10.11.12.

6. *Gaming*] for more then we may

conueniently

conueniently spend, without hindring the performance of any of those holy duties required in the right imploying of our goods mentioned before in this commandement, or then we could be cōtent to giue especially at vnlawfull games, or vnfitt times, or falsly; A matter of bad report, to the hurt of our selues or our neighbour, or both, accompanied commonly with many disorders, brawles, grudges, couetousnesse, oathes, fraud, & the like, besides the losse of our pretious time, for which we must be surely accountable. Eph. 5.16.

Amos 6.6

Phi.4.8.

7. *Falsifying the will of the dead]* a sin against the law of nature. Gal. 3.19.

8. *Pilfering the least matter, or counsening]* for God is the auenger of all such things. 1.The.4.6.

9. *Conspiring] or any way fauouring or cōsenting to any such fact:* he that doth this, hateth his owne soule, Pro.29.24.

9. Commandement;

Thou shalt not beare false witness against thy neighbour.

Inioyning vs to seeke by all
meanes to maintaine our owne
good name and our neighbours.

*1. For our owne good name, we are
to examine how we grow.*

*1. Seeking a good name by living
religiously, walking in all the com-
mandements of God without re-
proofe] as Zachary and Elizabeth,
Cornelius, Timothy a yong man. For,
the memoriall of the just being as a
precious ointment shall be blessed,
but the name of the wicked shall
rot. Luk.1.6. Act.10.1. Act.16.1.
Pro.10.7. Eccl.7.3.*

2. Keeping

2. Keeping narrow watch against euery sinne *continually, especial-
ly those, to which our corrupt na-
ture is inclined, or most incident to
our particular calling: because eue-
ry fault is to the Godly man, as the
dead flie, marring the sweetest
ointment, and a little leauen to the
whole lumpe. Besides the malice
of Satan and the wicked to blaze
vs, or blaspheme our religion for
any one fault, though it be but the
least slip in a rash or vndiscreet
speech, passing by all good things
in vs, never thinking of the multi-
tude of their own abhominations;
as the enemies of the Lord did blas-
pheme for the sinne of *Dauid*,
2.Sam.12.14. Euen this is a staine to
the worthiest Kings of Iuda, that
yet the high places were not taken
away.

3. *Seeking in euery thing Gods
glory alone, and not our owne more
then for him: for then he will giue

*Here thy
strength
and dili-
gence will
be tried.

Eccl.10.1.

*Stirre vp
thy heart
to attaine
hereunto.

vs glory abundantly : but seeking our owne glory, he will turne it into shame. 1.Cor. 10.31. and 2. 20. 1.Sam.2.30.

4. Carefull to iudge and speake the best of all other, professing godlinesse] for God will cause others to measure so to vs againe. Eccl.7.24. Mat.7.2.

5. Vsing but few , and wise speeches] for in many words are much vanity: but such speeches in due time are like apples of gold , with pictures of siluer. Pro.10.19. Pro. 25.11.

6. Straining to cheerefulness and affability in all our speeches] as our Sauiour. Mat.11.17.19.

7. Indeanoring to bee sincere in word and deed] abhorring dissembling: so wee shall have the commendation of Nathanael, euen of the wicked(at least in their consciences) to bee right Christians, in whom is no guile. Ioh.3.47.

2. Concerning our Christian neighbours good name, whereby God is glorified.

1. Rejoycing at it] as John for the elect Lady and her children. 2. Ioh.

I. 4.

2. Defending their credit by publicke or priuate testimony] according to our perswasion of them: as our Sauiour did of John and of his owne disciples; they againe giuing testimony to him. Mat. ii. 2.7.

3. Gladly acknowledging all the gifts of God in them] as our Sauiour of the seuen Churches, and Paul of the Christians to whom he writ.

4. Covering their faults so much as we may without sinne] as Shem and Iaphet their fathers nakedness; for which they are blessed: yet not approuing of the least of their sinnes, but seeking priuately in all loue the reformation of them. Eph. 5.11.

5. Readily

Act. 16.3.
1. Cor. 13.
7.
Ioh. 2.24.

1. Cor. 12.
26.
Leu. 19.17
18.
Rom. 13.
16.17.
5. Thes. 5.
14.

5. Readily receiuing euery good report of them] for that is the nature of true loue ; yet not committing our selues ouer-hastily vnto them,vntill sufficient triall , as our Sauiour.

6. Expounding each doubtfull matter in the better part] if there be any probabilitie thereof, as *Jacob* the death of *Joseph* and his dreams: for loue thinketh not euill. *1. Cor. 13.7.*

7. Shewing a dislike to whispe-rers and talebearers] which will driue away the flaundring tongue, *Psal. 15.3. Pro. 25.23.*

8. Vsing all good meanes for the maintenance of the good name of euery one professing the feare of God] by admonishing, exhorting, or directing them in loue and wi-dome by our selues and others.

Abhorring these contrary vices;
1. Enuy at the worthy credit of any,
as the Pharises against our Savior.

2. Euill

2. Euil suspicion withoute evident cause] as the *Barbarians* against *Paul*. A&T.28.4.

3. Itching eares] to heare our owne commendations with the discredit of others, or at least to be flattered, as *Ahab* by the false Prophets.

4. Speeches sauouring of malice or disdaine at the credit of others] as *Corah* and the Pharises.

5. Boasting] seeking our owne glory, though with the disparagement of others, as the proud Pharisē.

6. Vncharitable iudging of others] for some slippes, infirmities, euill reportes, crosses, or some other accident, as *Hely of Hanna*, *Jobs* friends of him to be an hypocrite, and much more to iudge so for good things, or such as may be wel taken, as the Pharises of our Sauior eating with the Publicans.

7. Aggrauating small faults or flaunders] without care to couer

or

or amend them. Rom. 1. 29.

8. Reporting mens bare words or actions without their intent and meaning] wresting or any way perverting them; as the false witnesses against our Sauiour, Iewes against Stephen.

9. Bearing false witness] or accusing falsely; as Haman against the Iewes, Amazia against Amos: as also the accusations against our Sauiour, Jeremie, Paul. Amos 7.10. Deut.19.16.17.18.19.

Eph.4.25.
Ioh.8.44.
1.Ioh.2.21

10. Lying] which is euery falsehood uttered against knowledge. This is a principall sinne of Sathan, who was a liar from the beginning, and the father therof.

11. Unjust or rash arbitrement or giuing indgement] as the Elders against Naboth.

12. Malicious accusations] not of any conscience to God, or for amendment of the party, or good of others; but of spite, as Doeg: or to

flat-

flatter great men; as the *Ziphims* against *David*.

13. *Betraying others*, or their cause, craftily] vnder pretence of friendship or otherwise: as the *Herodians* intended, and *Iudas* dealt with our Sauiour.

14. *Bewraying the secret or infirmitie of our neighbour*, to his discredit] which wee might well haue concealed. Mat.18.15.

15. *Lightly beleevuing flying tales or suspicions, against our brother*] as *Saul* against *David*, and the Priests: much more spreading them, or adding to them.

16. *Flattering*] as *Corah* and his company did the people; and as *Absalon*, the false Prophets crying peace; which is, to lay nets for men, and to bee hunts-men for Satan.

Psa.15.3.

Eze.13.18
Hos.9.2.
9.8.

10. Com-

10. Commandement;

Thou shalt not covet thy neighbours house: thou shalt not covet thy neighbors wife, nor his manseruant nor his mayd, nor his Oxe, nor his Asse, nor any thing that is thy neighbours.

Wherein the Lord requires our very hearts to be vpright, and void of all concupiscence towards our neighbour.

Here we must examine our hearts, how we growe.

1. *In intertayning onely holy thoughts, motions, purposes, and affections for the good of all men.*

1. Thess. 5. 23.

2. *In suppressing euill thoughts and motions] that wee may never giue any consent, nor take the least*

de-

delight in them, but labour to the
utter burying of al concupiscence,
vntill we be perfect in the heauens.

Zac.7.10. Rom. 7.7.20.23.24.

Oh that there were such a heart in
them to feare me, and to keepe all my
commandements alway: that it might
go well with them, and with their seede
for euer. Deut.5.29.

Let vs heare the end of all. Feare
God, and keepe his commandements;
for this is the whole duetie of a man:
for GOD will bring every worke unto
judgement, with every secret thing,
whether it bee good or euill. Eccle.12.

13.14.

Then shall yee returne and discerne
betweene the righteous and the wic-
ked, betweene him that feareth God
and him that feareth him not. Mal.
3.18.

K

The

The glasse of the Gospell, or the examination of our faith, and repentance, according to the Articles of faith, which containe the summe of the Gospell.

Rules;

1. **T**he measure of our faith, is according to the measure of the power thereof in comfort and sanctification, issuing from euery article; except in the time of temptation. 1.Corin. 4.20. 2.Tim.3.5. 2.Cor.1.22.

2. All the benefits contained in the articles of our faith are ours, in and through Christ only, when he is ours. 2.Cor.1.20.

3. Let vs prove our selues therefore whether we are in the faith: let vs examine our selues: knowe we not our owne selues, how that

Iesus

Iesus Christ is in vs, except we be vnapproueable? 2.Cor.13
5.

4. And if Christ bee in vs, the body is dead because of sinne, but the spirit is life for righteousness sake. Rom.8.10.

5. For the Kingdome of God is not in word, but in power. 1. Cor. 4.20.

6. We must therefore shew our faith, out of our workes : for as the body without the spirit is dead, euen so faith without works is dead. Iam.2.18.

7. Lastly, we are not to stay, vntill we be able in some good measure to say as Paul ; *I through the law am dead unto the law : and that I might liue unto God, I am crucified with Christ. Thus I liue: yet not I now; but Christ liueth in me: and in that I now liue in the flesh, I liue by faith in the sonne of God, who hath loued mee and giuen himselfe for me. And that Christ liueth in me, I know here-* Gal.2.19.

Gal. 5. 24.
19.

Gal. 5. 22.
23. 24. 25.

Ver. 23.
Rom. 8. 33
34. to 39.

*Comfort
thy selfe
thou repé-
tant sinner
Christ is
thine with
all these
riches, on-
ly beleue.

by, because he crucifieth in me dai-
ly more and more all the workes
of the flesh, making me growe in
detestation of euery sinne; and in
steede of them, brings forth in mee
daily more plentifully all the fruits
of the Spirit: as loue, ioy, peace,
long-suffring, gentlenes, goodnes,
faith, meekenes, temperance, with
a feruent desire to walke euer in all
the commandements of the Lord.
So that I know certainly that a-
gainst mee there is no law. *It is
God that iustifieth mee: who shall con-
demne mee, or lay any thing vnto
my charge?*

I. Article;

* *I beleue in God]*

I. This is my faith, that though
by nature, through *Adam*, I and

the

the whole Church are Apostates from God, and enemies to him and his law; yet by grace through the second Adam Iesus Christ, God is our God, & we his people reconciled vnto him, to serue him in newnesse of life all our dayes. Eph. 2.13. Heb.8.10. Luk.1.74.75.

2. This is my comfort hereof, that God is my God, & hath sealed me for himselfe; & therefore I am most blessed, being in such a case. Ioh. 20.28.29. Psal.144.15.

3 This giues me further assurance that this my faith is sound, because together with this comfort, he hath ginen me, since I beleueed in his name, a heart desirous to depart frō all iniquity. 2.Tim.2.19.

[Father]

1. This is my faith, that though I was a child of wrath, yet by grace in Christ I am the child of God, & God my louing father. Eph.2.2.3. Gal.3.22.26. Iere.34.19.

2. This comfort I receiue here-of, that I beeing thus his child shall lacke nothing; because my heauenly father doth tender mee much more, then any earthly father his child. Mal.3.17. Esa.49.15.16.

3. This is my assurance, that my faith herein is sincere; because together with this comfort, I feele my selfe affectioned to reuerence, loue & obey him as my most deare father, and am inabled by his spirit to run to him with boldnesse in all my wants, crying *Abba*, oh my father. Mat.1.6. Mat.12.50. Gal.4.5.6. Rom.8.15.

Almighty]

1. This is my faith, that though I be weake and vnable to resist my enemies bodily or spirituall, no way able to helpe or prouide for my selfe; yet my heauenly father is of all maiestie and power, guiding and ouer-ruling continually men, angels, diuels, and all creatures to

Mat.8.2.
Psal. 23.4.

serue

serue for his owne glory , and the
good of his children.

2. This comfort I receiuie here-
of, that he doth and will continu-
ally make all things worke toge-
ther for the best vnto me; not only
the holy meanes appointed there-
unto, but also mine afflictions, yea
my greatest enemies (Sinnes and
Sathan himselfe) vntill I bee perfe-
cted in the heauens. Rom. 8. 28.
1. Cor. 3.20.21.22. Act.4.28.Gen.
50.20.

3. This also doth further assure
me, that hee thus workes for me:
because hee hath first shewed the
same mightie power , quickning
and raysing me vp from the death
offinne, which he shewed in ray-
sing my Sauiour from the graue; &
secondly for that I haue sensibly
felt all things thus working toge-
ther for my saluation. Epe.1.19.20.

Maker of heauen and earth]

1. This is my faith , that though

Gen. 3.24.
Rom. 5.17.
18.

Ephe. 2.6.

thorow ~~e~~Adam I had lost the right both of heauen and earth, and of euery creature, so as I could haue no comfort in the vse of them, but terror; as an usurper being cast forth of the earthly paradise, left as an heire of the curse: yet through my Sauior the second Adam, since I truely beleueed in him, I am restored to a far better estate, being made in him a right heire of all, neuer to bee cast foorth of my inheritance any more. Hebr. 1. 2. Rom. 8.17.

2. This comfort I receiuie hereof, that heauen is mine & all the ioyes therof, and that I am set already in the heauenly places in Christ my head, who reserues the full fruition for me. And secondly that all the creatures in heauen and in earth, be they good or badde, are at league with mee, to helpe for my good, so far as may stand with his glory, my saluation, and the good of his

Church.

Church. Job. 5.23. 1.Cor. 3.21. 22.

23. Hos. 2.18.

3. This is also my assurance, that my faith is sincere herein, because that together with this comfort, I both perceiue all the creatures thus ready to help me (especially in time of triall when ordinary meanes faile) and also feele a holy care wrought in me to vse the creatures aright, sanctifying them by the word and prayer, and that my affections are set on heauenly things Exo. 16.25.35. & 17.6. 2.Tim.4.5. Eph.2.6. Col.3.2.

2. Article;

[And in Jesus]

1. This is my faith, that though I am guilty of innumerable sinnes both originall and actuall, euен the breach of the whole law, and so am

Psa.51.5.1
& 39.12.
Rom.3.10.
11.13. 19.
10. 21.22.

wor-

worthy to be damned, and haue all the plagues of God dew to my sin cast vpon me; yea though I was a bond-slaue to sinne and Satan: yet I beleue that Iesus is our Sauiour, and hath deliuered me from all my sinnes, both the guilt & satisfactorie punishment of them, as also from the power of sinne and Satan,
2. Tim. 2.26. Luk. 4.18. Mat.1. 21.
Ioh.1.29. Rom.6.12.14.

2. This faith is my comfort, and moreover that all my sinnes and enemies shall not hinder my saluation. Rom.8.39.

3. This is also for my full assurance thereof, because besides that I feele my soule rejoycing in God my Sauior, I perceiue my selfe also deliuered from the tyranny of Satan, and power of sinne, euен those sinnes which before led mee captiue; so that no sinne hath any more dominion ouer me, ruling to condemnation that I doe serue it in

the

the lusts thereof, and for that I am
withall deliuered from the terrors
of conscience for my sinne. Luk.1.

47. Rom.6.12. Rom.7.24.25.

Christ]

1. This is my faith, that though I
was in the kingdome of darkness,
and a stranger from God by my
sinne; yet Christ was anointed for
me with all the gifts of the spirit, to
be my mediatour,

my { King,
Priest,
Prophet. Mat.23.10. Act.3.
22.23.

2. This is my comfort, that hee
being my King, hath & will fully
deliuere me from the kingdome of
Satan, & giue vnto me his heauen-
ly kingdome. Secondly being my
Priest, hath first reconciled me to
his father, by the sacrifice of him-
selfe, and keepes me since in fa-
uour by vertue of the same, and
of his perpetuall Intercession.

Dan.9.24.

Heb.1.9.
Psa.45.7.
Apo.1.5.
Col.1.13.
Ioh.10.28
29.30.
Apo.3.21.
Heb.10.12
14.
1.Ioh.2.1.

Heb.

Heb.8.10.
11.

Apoc.1.6.
1.Cor.9.27
1.Ioh.3.3.

2.Cor.10.
5.
1.Pet.2.5.
Rom.12.1.
Heb.13.
15.16.
Psal.4.5.
7.8.10.11.

Heb.7.24.25.& 9.24. Rom.8.34.

Thirdly, being my Prophet, will proceed to teach mee all the will of his father necessary to eternall life.

3. This is for my assurance hereof, because I feele my selfe to haue receiued of the anointing of every one of these from Christ and the fruit of them ; 1. Of his kingdome, inabling me to begin not onely to subdue my sinnes and euill affecti-
ons, but also to rule so far ouer my selfe, as to bring my very thoughts and all committed vnto mee into obedience to Christ ; 2. Of his Priest-hood, whereby I am made able through him to offer to the Lord (my selfe) supplications, thankes & workes of mercy, with all that I haue to serue him. Rom.15.10. 2.Ioh.2.20.27. 3. Of his Pro-
phesie, making me to grow in the knowledge of himselfe, & in care to instruct others therin. Ioh.6.45.

His

His onely Sonne]

1. This is my faith, that he being the onely Sonne of the Father by nature, hath made mee a Child and heire by the grace of adoption, who was by nature a Child of wrath and perdition. Galat. 4.

4.5.6. Eph. 2.3.

2. This comfort I finde herein, that to mee belongs the inheritance of Gods sonnes. Galat. 4.7. Rom. 8.17.

3. This also is for my assurance, for that he hath sent the spirit of his Sonne into my heart, whereby I can call him father with comfort: which is my witnesse and seale. Galat. 4.5.6.7. Rom. 8.16. 2.Cor. 1.22.

Our Lord]

1. This is my faith, that though I was vnder the Prince of darenesse, hauing Sathan my Lord, vntill I beleevued in Christ, yet

since

since I am Christs, and hee is my onely Lord (Eph. 2.2.3. 1.Pet.1.19 Ioh.10.29)

By  1. Purchase with his blood.
 2. Gift from his father.
 3. Mariage contracted to be consummate at his appearing. Ephesians 5.32. Hos. 2.20.

Ioh.10.28.

2. This is my comfort, that being thus purchased and giuen to him as a peculiar gift, I shall neuer perish; and being thus contracted to Christ my Lord, the bond thereof is in such faithfulness, as shall neuer bee dissolued, vntill I bee brought into the bride chamber, and fully glorified. Hos. 2.19.

3. This increaseth my assurance, for that together with this comfort I feele my selfe redeemed from the earth(viz. my earthly conuersatiō) and doe delight to heare the voice of my bridegrome. Apoc. 5.9.

24.4.

3. Article;

3. Article;

*Which was conceiued by the holy Ghost,
borne of the virgin Mary]*

1. This is my faith : that though I was conceiued in sinne, & borne in iniquitie, and so corrupted in all the parts both of my soule and body ; yet that both the conception, birth and whole nature of Christ my Sauiour, was fully sanctified by being vnted to his Godhead, to be imputed vnto me. Psal. 51.5. Rom. 8.2.3. Luk. 1.35.

2. This is my comfort, that my God hath giuen me this holinesse of his Sonne, as a robe to couer all my sinfulness, and whereby I doe both presently, and shal euer stand most gloriously in Gods sight, chiefly at the great day. 2. Cor. 5. 21. Phil. 3.9.

3. This is my further assurance

hereof,

Rom. 7.1, hereof, because I can mourne for
15.18.2. this totall corruption in me, and
24. being humbled in the sense of it,
am driuen daily to put on Christ
by faith: & for that I feele also the
new birth in mee, by a change be-
gun in all the powers both of my
body and soule, wrought by ver-
tue hereof, since I was conceiued
and borne in the Church, by the
power of the Holy Ghost. Rom.
7.22.

4. Article;

*Suffered under Pontius Pilate, was
crucified]*

I. This is my faith, that besides
all the euils which my Sauiour in-
dured for me, in all the course of
his life, he also indured that most
shamefull and accursed death
which I had deserued, to satisfie

God s

Gods iustice for me, and to pacifie his wrath toward me. Gal. 3.13.

2. This is my comfort hence, that I am deliuered from the curse of the law, he being thus accursed for me ; and that whatsoeuer sufferings I indure in this life, are sanctified hereby, to be to me either fatherly chasticements to amend me, or trials to proue what is in my heart, or persecutions for righteousness, to fill vp the measure of Christs sufferings : by all which, the Lord exerciseth his graces in me, and preuent the euils he seeth me in danger to fall into, and conformeth me to Christ my head.

3. This also warrants the soundnesse of my faith herein : First, because I feele my selfe to profit in Christianity by my afflictions and crosses. Secondly, I desire to take pleasure in such sufferings for Christs sake. Thirdly, because the old man in mee begins to bee

Rom. 5.3.
Heb. 12.11
& 6.7.8.
Apo. 3.19.
Col. 2.24.
Rom. 8.29

crucified with Christ. Galat.6.14.
Psal.119.67.71. 2.Cor.12.10. Phi.
1.29. Gal.2.19.5.24.

[*Dead*]

1.Cor.15.
55.56.57.

1. This is my faith, that Christ
hath died for my sinne, and by dy-
ing hath overcome death, and so
taken away the sting thereof, that
it cannot hurt any of those that be-
lieue in him.

2. This comfort I find hereup-
on, that death shall be so farre off
from hurting me, that it is already
sanctified by this death of my Sa-
uiour, to be to me the gate of life.
Phi.1.23. 2.Cor.5.1.2.

3. This also increaseth my assu-
rance that my faith is sound herein,
because I finde together with this
comfort, that euery sin hath recei-
ued his deathis wound in me (each
beginning to die) and for that I
feeble a power by Christ's death, to
triumph against the terrors of
death, waiting for it, when I haue

fini-

finished my course, wishing to bee
dissolued and to bee with Christ.
Gal. 2.19. Phi. 3.10. Col. 3.2. Phi. 1.
21.23. Rom. 7.24.

And buried]

1. This is my faith, that Christ was
buried for me, both to assure me of
the certainty of his death for me, &
that all my sinnes are buried in his
graue, yea withal to bury sin in me,
& to sanctify my graue to be a sweet
bed for my body to rest in vntil the
resurrection. Rom. 6.3.4. Esa. 57.2.

2. This very faith is my ioy, and
moreouer that my sins thus buried
shall never come into remembrance
to accuse or condemne me, or to
hinder Gods everlasting mercy &
love from me. Rom. 8.34.35.

3. This also furthers my assurance,
for that together with this ioy I
feele many sinnes buried in me, &
consuming daily by the vertue of
this death and buriall of my Saui-
our; especially, the strength and

delight I tooke in euery sinne.
Coloss.2.11.12.Romane 7.21.22.

23.24.

[He descended into hell]

1. This is my faith, that Christ suffered not onely in his body, the punishment due to the sinne of my body, but in his soule also the torment due to the sinne of my soule, which I should haue indured for euermore: and that not onely vp on the crosse, but also in the garden; as appeareth by his speeches, his prayers, his cry, his agony and bloody sweat, and so hath forme triumphed over hell. Mar.14.3.34. Luk.22.44. Heb.5.

2. This is my comfort, that though I stood euer in danger of eternall death for all my sinnes, yet now by my Sauior I am deliuered from the terros therof. Heb.2.15.

Ioh.3.14.
15.
Num.21.9

3. This is further for my assurance hereof, for that I haue receiued comfort in this only, euен then

when

when the terrors of cōscience haue gotten hold vpon mee for my sins; and because I feele a desire to saue others also from that place or torment, by leading them to this my Sauiour ; and haue now entred the narrow way to heauen, following my Sauiour therein, hauing left the broad way going to destruction.
Ioh.3.18.36. Mat.7.13.14.

5. Article;

The third day he rose againe from the dead]

1. This is my faith , that my Sauiour hath fully satisfied the iustice of his father for my sinne , euен to the vttermost farthing, in that hee rose againe; because any one sinne of his Elect, not satisfied for , had kept him in death, seeing he tooke

L 3 vpon

vpon him to become shretic for them all. Rom.4.25. 1.Cor.15.55. 56.57.

2. This is my ioy, that through him I am iustified & stand as righteous in the sight of my God, all my sins being vtterly done away, and couered hereby. Rom.4.25.

3. This helpeth my assurance herof, for that besides this comfort, I feele my selfe also raised vp to a desire of a perfect holinesse. Eph. 2.5.6. Phi.3.10. Apo.20.5.6.

6. Article;

He ascended into heauen]

1. This is my faith, that when my Sauiour had fulfilled all things in the earth for the redeeming of his Church, he went vp into heauen, both to prepare the way, and also to take possession and to keepe it

for

forme. Luk.24.51. Act.1.9.Ioh.

14.2.

2. This is my ioy, that none can hinder me from thence : but where my Sauiour and head is, there shall I be also. Ioh.17.24.

This ratifieth my assurance, for that my affections are already ascended, being set on things that are aboue. Col.3.2.

*And sitteth on the right hand of God
the Father almighty]*

1. This is my faith, that my Sauiour hath all power giuen him ouer all sorts, to giue eternal life to whō he will, and to condemne therest : sits as King at the right hand of his Father, filling his Church with his gifts, guiding it by his word and spirit, vntil he haue glorified it, and subdued all his enemies, cōuincing them by the light, 1. of nature. 2. of his workes, as his creatures, iudgements, mercies. 3. of his word. Esa. 54.10.59.21. 1.Cor.15.24.25.

Mat.28.18
Ioh. 17.2.
Eph.4.8.
10.

2. This is my comfort, that hee will guide me by his word and spirit continually, & ouer-rule what-soever Satan or the wicked can do against me, to serue for my good and against themselves. Phil. 1. 6. 1. Pet. 1. 5. Esa. 8. 16.

3. This is also for my further assurance herein, because I feele my selfe desirous to be guided by the direction of his holy spirit speaking in the word : and moreouer, I heare a voyce behind me, saying, This is the way, walke in it, when I turne to the right hand or to the left. Esa. 30. 21. Esa. 59. 21.

7. Article;

*From thence he shall come, to iudge the
quicke and the dead]*

1. This is my faith, that my Sau-

our

our shall come to bee the iudge of the whole world , to iudge euery one according to their workes.
Iohn 5.22. Rom.14.10. 2.Corin. 5.10.

2. This is my ioy, that though I did, and doe naturally quake, so oft as I heare or thinke of the terrible iudgement : yet remembryng the iudge, who hath by himselfe satisfied for all my sins, so taking them on himselfe, and giuen me his own absolute righteousnesse, I can cry ; Come Lord Iesus, come quickly, sith he shal come to me a most happy Sauiour, & not an angry iudge.

Act.24.26. 2.The.1.10. Apo.22.20.

3. This is also for the accomplishment of my assurance, that this my faith is sincere , because beside this comfort I labour alwayes to haue a cleere conscience, that I may haue boldnesse at that day, and can perswade men, knowing the terror of the Lord. 2.Cor.5.9.10.11.

8. Article;*I believe in the holy Ghost]*

1. This is my faith, that the holy Ghost is God, the third person in Trinitie, sanctifier and preseruer of his Church, knitting the whole Church to Christ the head thereof, and every member one to another.

1. Cor. 12.12. 13. Eph. 4.15.16. & 4.4.

2. This is my comfort, that hee will perfect in me this good worke of sanctification, vntill the appearing of Iesus Christ; having already so knit mee to Christ my head, as I can never be separated.

Phi.1.6.

3. This assureth my heart, because I haue already receiuied the first fruits of this blessed Spirit, whereby I am enabled to sigh wai-ting for the perfect adoption, and

to

to pray with groanes, striving against that corruption in me, therefore it is to me as the seale and earnest of my inheritance against the day of glory. Ro.8.23.26. 2.Cor. 1.22.

9. Article;

The holy Catholike Church]

1. This is my faith, that God hath alwayes a chosen flocke, not onely of those who triumph already in the heauens, but euen militant here in the earth, vniuersally scattered: all which he hath ordained to eternall life, by his sonne Iesus Christ, to whom all his promises appertaine, hauing these principall markes, a cheerefull submision to the word & sacramēts with al other the ordinances of the Lord outwardly, & holy affectiōs inwardly

Esa.59. 21
Ro.11. 3.4.
Mat.28.19
Mar.16.15
Ioh. 4.21.
22.23.

Mat.28.19
and 10.14
Luk.10.16
Act.2.42.
46.

according

Mat.7.13.

according to the same, proceeding from this holy faith : though the number of them haue beeene very small in the most florishing ages of the Church , and those ordinarily of the baser sort, and shall scant be found when Christ shall come.

1.Cor.1.26.27. Luk.18.8.

2.This is my comfort,that G O D hath vouchsafed me to be one of that little flocke. Luk.12.32.

3. This assureth me further here-of,because I feele in my self a hungering after the word and Sacra-ments , as my spirituall nourish-ment, and can willingly submit my self to be guided by the same word, for the perfecting this worke of grace begun in me. Ioh.6.27. and 10.27.

[The communion of Saints]

Rom.8.15.
16.28.30.
Eph.4.4.5
1.Cor.1.9.
1.Ioh.1.3.

1.This is my faith,that this whole Church hath a Communion or fellowship together in Christ & all his benefits, and so in euery article

of

of this faith, as in the same Saujour,
Father, preseruer & sanctifier: and
also amongst themselves, being af-
fected alike both inwardly in loue,
hatred, ioy, griefe (that is, to loue
the same things, and for the same)
& outwardly in relieuing, helping,
and caring for one another.

2. This rejoyceth my soule, that
the Lord hath vouchsafed mee to
be of this blessed Communion.

3. This further assureth me here-
of, because together with this com-
fort, I am so affected to all the true
seruants of God, thus soundly pro-
fessing the Gospel, that I can pray
hartily for them, mourne and re-
joyce with them, and for them, as
for my brethren and sisters, and be
ready to help them in whatsoeuer,
esteeming of them as members of
Christ with me, and can claime the
word as my portion and heritage
foreuer. 1.Cor.12.26. Rom. 12.15.
Mat.12.49.50. Psal.119.111.

2.Pet.1.2.
Phi.2.2.
I.Pc.1.10.
Act.2.44:
45.46, and
4.32.

10. Article;***The forgiueneſſe of ſinnes]***

1. This is my faith, that all this whole Church and euery member therof, haue all their ſins forgiuen for Christ, being all washed in his blood. Heb. 8.10.11.12. Apo. 7.14.

2. This comfort I finde hereof, that howſoever I am a miserable ſinner many wayes, yet none of all my ſinnes ſhall ever be imputed vnto me, being of this holy Communion. Rom. 8.33.

3. This is alſo for my assurance, because I can oft mourne bitterly, when I looke at my Sauior, whom by my ſinnes I haue crucified, and doe abhorre them as none of mine, but fruits of that finne that ſtill dwelleth in me in part; and more-

ouer

ouer because I can forgiue & pray
euen for my very enemies, & haue
set my selfe to wage continuall
warre against euery sinne. Zac.12.
10. Mat.5.11. Rom.7.19.20. Mat.6.
14. and 5.44.45.

ii. Article;

The resurrection of the body]

1. This is my faith, that all bodies
shall rise againe at the last day, whē
Christ comes; the bodies of all the
faithfull to eternall ioy by the re-
surrection of Iesus Christ, though
all the rest to condemnation. Ioh.
5.29.

2. This is my comfort, that this
my body now subiect to diuers infir-
mities, as sickenesse, manifold
paines and sorrowes, &c. shal then
arise a glorious body like the shi-
ning body of Iesus Christ, free

from

from any more misery, paine, or labour, all teares being wipte away from mine eyes, Iob.19.25.26.27. Phi.3.21. Apo.7.16.17. & 14.13.

3. This is alfo further my assurance hereof, because I feele in my selfe the first resurrection, by a daily rising in my inner man, to newnesse of life; and by a conformable fitting of my bodie in all the parts and faculties thereof to serue the Lord. Apoc.20.6. Rom.6.11.13. 1.Cor.15.58.

12. Article;

The life euerlasting]

1. This is my faith, that instead of this transitorie life, so full of labours and griefes , God hath provided for all this holy Church a most happy & blessed life, which

shall

shall continue for euermore. Apo.
21.22. and 22.1.2.3.4.5.

2. This joy I finde herein, that though my life be full of crosses & troubles, euery day subiect to a thousand temptations, and very momentany; yet then it shall be a most glorious life, whē I shal dwell in Paradise in the presence of God, and all his blessed Saints and Angels for euermore. Roman.8.18.
2.Cor.4.17. and 12.4. Psal.16.11.
1.The.4.17. 2.The.19.10.

3. This finally confirmeth my assurance hereof, because I feele the life of grace begun in me already, which is the beginning of this eternall life (but that then it shall be far more holy and glorious, and every way more blessed then the heart of man can conceiue) and moreover for that he hath giuen me this grace to beleue in the son: I therefore know by the testimony of my Sauiour, that I haue eternall

Gal.2. 20.
Ro.14.17.

Ioh.3.18.
36.& 5.24
25.
1.Ioh.5.11
12.

Ioh.10.37
28.

M life;

life; and withall he hath giuen me
a heart to heare his voice with de-
light, so that I shall never perish:
yea my faith herein is such, that I
account all things but losse and
dung, in respect of Christ Iesus my
Saviour; and all the troubles of this
life, not worthy the glory that shal
be then revealed vnto me, and so
strive hard forward towards this
marke, labouring alwayes to keepe
a good conscience, both toward
God and man; that I may euer be
prepared for the full fruition here-
of, and counted worthy to enter
through the gates into the Citie.
Phil.3.9. Rom.8.18. Phil. 3.13.14.
Luk.20.35. Apoc.22.14.

*This is the victory that overcometh
the world, euен our faith. 1.Ioh.5.4.
Be thou faithfull unto the death, and
I will give thee the crowne of life.
Apo.2.10.*

Here is the patience of Saints, here

are

are they which keepe the commaundements of God, and the faith of Iesus.

Apoc.14.12.

I haue sworne and will performe it, that I will keepe thy righteous iudgements. **Psal.119.160.**

Then shall I not be confounded, when I haue respect to all thy commaundements. **Ptal.119.6.**

Lord increase my faith. **Luk.17.5.**
Mar.9.24.

The benefits of this practise of examination to incourage vs unto it, sith it is wearisome and unpleasant to our corrupt nature.

i. PErforming * it aright, we shall auoid all hardness of heart, luke-warmenesse, sleeping in any sinne, and preuent an euill conscience, with many other punishments of sinne; and withall we shall be able to recouer our selues.

* Thela.
bour is ea-
sie to the
good hart:
the benefit
incompa-
rable.
2.Ioh.5.3.
Mat.12.30.

Practise
will make
it euery
day more
sweet.

Psl.119.56.
80.101.
104.
Lam.3.39
40.

Eph.6.11.
12.13.14.
15.&c.
Mat.4.11.
Iam.4.7.
Ro.16.20.

forthwith, out of euery grosse sin,
and from Satans power, yea euen
from the gulf of deepest despaire .
Psal.32.4.5.

2. We shall daily be putting off
the old man, and putting on the
new ; strip vs of the ragges of our
sinnes, and put on our wedding
garment,to make vs more glorious
in the eyes of our bridegroome:
yea,we shall cast away the workes
of darkenesse, and put vpon vs the
armour of light. Eph. 4.21.22.23.
24. Rom.13.12.

3. Being thus armed, we shall be
so enabled to watch continually,
and defend our selues against Sa-
than, and all his power, that he shal
neuer giue vs any deadly wounds ;
but we shall put him to flight, and
in time trample him vitterly vnder
our feete.

4. We shall be able to see the
good way, and wherein the per-
fection of a Christian consists,

with

with his true glory and felicitie in this life, and to rejoyce in them that are such : and withall to behold the fearful state of the world, to mourne for it with iust Lot ; so to iudge aright betweene the godly and the wicked , and specially to iudge of our owne estate.

5. We shall be fitted in some measure (according to our place and calling, as we are Christians) to teach , conuince , admonish , reproue , exhort , and comfort both our selues and others . Rom. 15.14.
I. Thes. 5.11.14.

6. We shall be enabled to pray for our selues and others , with the whole Church of God , according to our severall necessities , and after the wil of God , in faith ; and withall to make a most sound confessi- on of our owne sinnes generall or particular , and of the sinnes of the time with feeling , & so most sweet thanksgiving for all mercies , with

Pro. 2.9.
Psa. 3.1.2.
2.Ioh.1.
2.4.
Psa. 119.
136.
2.Pc.2.7.8
Luk. 19.
41.42.
Phi.4.9.10.

a like comfortable profession of our faith. Ioh. 15.7. 1.Ioh. 5.14. and 3. 22.

2.Pet. 1.
10.11.
1.The.1.
3.4.5.
Ioh.15.1.
2.7.8.

Rom.5.10
Gal.3.3.
Heb.10.
32.33.
2.Tim.4.
7.8.

7. We shall so grow in Christ, & repaire his image, as by beholding and obseruing our selues, wee shall get most strong consolation that we are true branches of that holy vine , lively members of Christ's body, the very sheepe of his fold, to stand at his right hand; & hence most certaine assurance of eternall life sealed vnto vs by his holy Spirit : hauing in the meane time all the promises of this life, and that to come ; all being ours and for vs. 1. Tim.4.8. 1.Cor.3.21.22.23.

8. Seeling our growth in grace, perceiving what sinnes we haue ouercome, & what graces we haue obtained, we shal be encouraged to striue forward to perfection, vntill we obtain the end of our strife, the crowne of glory. Apoc.2.9.10.

9. We shall shine as starres in

the

the world, to the greater glory of our God, the comfort and good ensample of Gods seruants, the conuersion of the wicked, or stopping their mouthes, and leauing them more without excuse. Phil.2.15. 1.Pet.2.12.15.&c 3.1.2.

10. We shall increase the brightness of our glory in heauen, as we haue more glorified God in the earth:for the practise of this examination of the course of our life, is a spirituall sowing, whereof we shall in due time reap a plentifull haruest, if we faint not.Dan.12.3.Rom. 2.6.7. Mat. 19.28.29. 2. Cor.9.6. Gal.6.7.8.9 10.

11. We shall be sure to get and keepe a good conscience: whereof such peace, boldnesse, security, and heauenly ioy will follow in vs, as passeth all vnderstanding, and no carnall man can possibly feele, but only those for whō the kingdome is prepared; because it is the begin-

Apo. I. 6.
I. Pet. 2. 9.

ning of it in this world. Pro. 15. 15.

Rom. 5. 1. 2. 3. Phi. 4. 7. 2. Cor. 1. 12.

Rom. 14. 17.

12. Briefly, which is the sum of all, we shall get this assurance, that Jesus Christ is our Savior, anointed for to signifie
that he is
anointed
for us Prophet,
vs our { Priest,
King.

having made vs also Kings and Priests to our God for euermore.

Some necessary Questions appertaining
hereto;

I. *Offenselessness in sinne.*

Quest. Can any man living without feeling of his sinne, and misery by it, or of his spirituall pouertie, haue any sound hope of saluation by Christ?

Ans. No: Christ is a Physician only to them that are sicke, a deliverer to them who feele themselves

in prison, calls them only that travell & are ready to faint vnder the burthen of their sinnes. Luk.4.18.
Esa.61.1. Mat.11.29.30.

2. Of obstinacy or wilfulness

in sinne.

Qu. Can any who continue wilfully in any one sinne, refusing to be ruled by the word of Christ and his ministers, in all things, hope for eternall life by Christ, or the fauor of God? Mat.16.24.25.

An. No: they that come to Christ, must follow him, forsaking themselves, taking vp their crosses daily, & learne of him to beare his yoke, if euer they will find rest vnto their soules. They must heare his voice, or else they shalbe destroyed from among his people. For they that despise Christs messengers, refusing to heare them, despise him: & all that boast of faith, must shew their faith by their workes, to be a

Luk.9.23.
Mat.11.30
Act.3.22.
23.
Lu.10.16.

Jam.2.17.
18.

liuing faith; else it shall no more profit them then the faith of the diuels: yea all must follow holinesse; without which no man shall euer see God with comfort. The Lord also threatneth, that whosoeuer liues but onely in one knownen sin, shall die the death, his blood shall bee vpon him. Ezek. 18. 10. 21. and much more if hee shall sinne presumptuously. Numb. 15. 30. 31. Heb. 12. 14.

3. To whom sound confort belongs.

Qu. Can any but they who indeauour to walke with G O D in holiness all their dayes, haue any comfort that they shall be heard in their distresse, or can they pray?

Anf. No; for the iustice of God will not admit it: for he that turnes away his eare frō hearing the law, his prayer is abominable. And what maruell is it, if God call to vs, and we will not heare to obey him,

though

though he heare not vs , when we call and cry to him? Therefore we must hold this rule for certaine, God heareth not sinners : according to that of the Prophet ; That if we incline vnto wickednesse in our hearts, God will not heare vs: neither can we be sure that we shal never bee confounded, vntill wee haue respect to all his commandments. Pro. 1.24.25.28.29. Ioh.9.31. Esa. 1.15. Esa. 66.2 3. Psa. 66.18. Psal. 119.6. Eze. 18.11.

Experiment generall.

Try whether we can finde any sound comfort in our prayers, that God will heare vs in the day of our affliction, or any time of neede, or heare any other praying for vs, or that any one of the promises of GOD belong to vs, or so much as belieue any article of faith with comfort, vntill we haue soundly repented of al our sins, our known sins particularly, vnkownen gene-

rally, with a full resolutiō to know
the Lord, and feare him, walking in
all his commaundements for euer.
Psal. 32. 3. 4. 5. Ios. 7. 10. 11. 12. 13. 19.
Act. 11. 23.

4. *Quest. Of the causes of
back-sliding.*

Quest. Sith sinne hath such feare-
full effects; and men void of feeling
of their sinne, are in so dangerous
a case; how come a number, who
haue had som good feeling, to such
coldnesse in religion, hardnesse of
heart and senselesnesse in sinne, as
to make no conscience almost of
any sinne?

Ans. 1. By a vaine conceit that
our case is good enough, compa-
ring our selues with others, & not
with the law of God: and by for-
getting that we should every day
grow vntil we come to perfection,
and that when we go not forwards
in Christianity we go backward, in
Gods iust judgement, for making

so base account of those begin-
nings of his heauenly gifts : Gal.
6. 4. Ps. 92. 13. 14. Eph. 4. 13. 15. Heb.
6. 1. 2. 3. 4. 5. 6. 7. Mat. 25.

2. By neglecting the means of the
preseruatiō of grace: as of ordinary
hearing, reading of the scripturs &c
other good books, praier, meditati-
on, conference, examinatio, fasting
& the like, or doing these things for
a fashiō only, without reverence; or
at least not wayting for the fruice of
them. Mar. 4. 24. 25. Heb. 10. 24. 25.

38.

3. By committing som gross sin,
or liuing in some knowne sin with-
out effectual repentance, as *David*:
or not glorifying God according
to our knowledge of him, in prac-
tising all holy duties which he re-
quires; or at least not receiuing the
loue of the truth soundly, but only
a taste of it, or for a fit to serue the
time. Mat. 25. 29. Rom. 1. 21. 22. 24.
26. 28. 2. Thes. 2. 10. 11. 12.

4. By

Mat.13.22
44.45.46.
Luk.8.14.
Mat.6.33.
10.37.38.
Mat.6.24.
I. Joh.2.15

4. By ouermuch greedinesse in seeking earthly things, whether our pleasures, profits, ease or credit, which steale away our hearts and choke grace, or seeking them more then Gods glory and his fauour, with the things which concerne his kingdome, or with the neglect hereof, and of the saluation of our brethren. For our loue cannot be in the highest degree to two contrary masters : but as it increaseth towards the one, it decreaseth towards the other. Neither will our iealous God part our loue with the world: for either hee will be loued with all the heart, and with all the soule, and aboue all earthly things; or not at all. Iam.4.4. Mat.22.37. Luk.14.26.

5. By familiaritie with the enemies of Gods religion, or men notoriously profane, or luke-warme professours: for it is the iust iudgement of God to lead vs into temp-

tation

tation hereby; so giuing vs vp for these sinnes. Psa.26.4.5. and 16.3.
4. and 15.4. Pro.22.24.25. Deut.7.1.
2.3.4.5.

Ques. Offinall Apostacy or backe-slyding. Whether a child of God
can fall away finally.

Obi. But if I find once that I am a child of God and in his fauour, I may be sure that I cannot fal away vtterly, nor yet lose his fauour, al-thogh I keep not so strict a course, but somewhat follow my pleasures and frame my selfe a little to the time, or liue in some things of which I am not perswaded that they are good, or for which I see no great warrant, or omit some les-ser duties. For God is vnchange-able in his loue, that whom he loueth once, he loueth to the end; & so infinite in mercy that he cannot take it from his, vtterly: besides that in many things we sinne all.

Ans. 1. Sathan can transforme

him

2.Pet.1.10.

P.L.119.6.

himselfe into an Angell of light, perswading thee all is well, when it is nothing so : for thou maist goe as farre as Herod or Iudas, and yet bee in no better state then they. Therfore it is good to followe the aduice of the holy Apostle Peter, to giue all diligence to make thy calling & election euery day more sure, by keeping in all things this strict watch of the Lord, so increasing in the practice of true pietie.

2. Be it so, that thou art the childe of God, and in his fauour, yet by living in or committing but some one sin, thou maist not onely lose the feeling the Lords fauour and loue, but moreover bring vpon thee all the miseries befalling the impenitent person mentioned in 26.

27. 28. 29. 30. pag . saue only the two last; as some of them thou art sure to feele, if thou preuent them not by speedy and earnest repentence : so that thou maiest come to

that

that estate, that if thou hadst all the world, thou wouldest willingly giue it to be assured of Gods fauor: or else to haue his hand to lie heauily vpon thee all thy life long, as vpon *Dauid* after his adultery and murther; that thou wilt thinke it madnesse, to buy the sweetest sin, at so high a rate. Let that seuerity against *Moyses* and *Dauid*, the dearest seruants of the Lord, warne thee herein: for this hath the Lord promised to his as a gracious fauour, that he will correct their offences with the rod, and their sinne with scourges: because he will not vtterly take his mercy from them, nor damne them with the reprobate.

6. Quest. How to recover the feeling of the Lords fauour, and to obtaine the remouall or sanctifying of his judgements unto vs.

Qu. But how may I recover the

N feeling

feeling of the Lords fauour, and remoue his hand when it any way lieth heauily vpon me?

Ans. The Prophet *Ieremie* answeres: Thy sorow being for thy sinne, thou must search and tri thy wayes, and turne againe vnto the Lord. 1. Thou must by diligent searching finde out thy particular sins, as neere as thou canst. 2. Thou must acknowledge the according to their nature, with grieve & sorrow of heart, agrauating the (according to their circumstances) to increase thy vnfained sorow & repentence, as *Nathan* doth the sinne of *David*, and as *David* himselfe. 3. In the sense of thy sin, loathing it, and condemning thy selfe for it, thou must cry earnestly for pardon in & through Iesus Christ. 4. Thou must offer thy selfe to God to serue him all thy dayes according to the strict rule of his word; watching against & abhorring all sinne, but

Lam.3.39
40.

2.Sam.12.
7.8.to.11.
Psal.51.

elpe-

especially those wherby thou hast most dishonoured & offended his heauenly Maiesty. So, applying to thy selfe the comfortable promises of the Gospel, as they are set down before in the Articles of faith, wai-ting vpon the Lords mercy, by cō-tinuing in * instant prayer , thou shalt at length vndoubtedly finde true comfort, though he defer lon-ger, (as sometimes hee doth, when wee haue made small reckoning of his fauour, or grieued his Spirit by some hainous or scandalous sinne) and in his due time thou shalt haue his hand remooued, or much com-fortable experience of the sancti-fying of his corrections, vnto thee.

7. *Quest. Of the certainty of
Gods fauour.*

Q. But whē may I be out of doubt of this fauor of the Lord? Ps. 4.3. & 5.12. & 11.7. & 33.18. & 34.14.15.

Ans. Then and so long onely as thou makest conscience, thus to

* Thou
must pre-
uaileas Is-
cob, wrast-
ling and
weeping:
hold fast,
let him not
go before
hee haue
blessed
thee: hee
will cer-
tainly do
it.

Hos. 12.3.

4.

Meditate
withall vp-
on the
rules of
our direc-
tio in our
examini-
on, chiefly
Rule 8.9.
10.

A&II.23

walke with thy God, in all his cō-
mandements as his obedient child,
and doest stedfastly purpose so to
continue all thy dayes, thou mayst
be assured of his loue, as of thy ten-
der father, Gen.17.1. Psa.103.17.18.

*Some speciaall preseruatiues a-
gainst evry sinne;*

1. That we bereolute to choose rather to indure any misery, then to sin against God : as *Joseph, Daniel, and the three children.* Dan.1.8.
2. That we consider the hainous-
nesse of the least sinne , that it is a-
gainst Gods infinite maiestic, and
Christs blood, deserving th' eternal
curse of God : And more, by the
fearefull punishment of the sinne
of the Angels, of *Adam, Lots wife, Moyses, Vzzah, Saul, and chiefly, that vpon the sonne of God himselfe; so to accustome our selues to*

sub-

subdue the very least sinnes. seeing
a child of God cannot look to car-
ry away the least fault against
knowledge and conscience, vnpun-
ished, without speedy submission
and amendment. Num. 20.12. Deu.
3.26.

3. That we warily resist the first
motions to any sinne, and be care-
full to auoide euery occasion ther-
of, as wee doe of infectious dis-
eases. 2.Sam.6.6.7. 1.Chiro.13.10.
1.The.5.22. Gen.39.10.

4. That wee liue alwayes as in
Gods presence, who may take vs
away on a suddaine; remembraunce
also our appearance before him.
Pro.5.8. and 6.25. 27. 28. Gen.17.1.
Iob.32.22. 2.Cor.5. 10.11. Act.
24.15.16.

5. That we keepe continually a
fresh remembrance of Gods great
goodnesse, especially his chiefeſt
mercies* bodily, and spirituall, or-
dinary, and extraordinary, to say

* Let thy
great deli-
uerances
never de-
part out of
thy heart.

alwayes as *Joseph*, how can I doe this, & sin against my good God? Psal. 103. 2. 3. 4. 5. &c. 116. 12. 26. 3. Gen. 39. 9. Neh. 6. 11. 13.

*Look to this as thy life, thou that desirtest to be kept from all euill: and finde the comfort that is in godli-
nessse: re-
member when Da-
uid was
catched, &
when God
hath reuni-
led him-
selfe most
familiarly
to his.

*Let ex-
perience
teach thee

6. * That we be walking euer painfully in our speciall calling with God as in the eye of our tender father, that Sathan may never take vs out of our way. Psal. 91. 11. Deu. 30. 15. 19. 20.

7. That we keep withall a per-
petuall memory of the former mi-
sery of sinne, and blessings of righ-
teousnesse.

8. That aboue all we vse seruent
prayer vpon all occasions, to bee
kept by these preseruatiues. 1. Th.
5. 17. Eph. 6. 18.

*Meanes to keep alwayes a ten-
der conscience;*

1. This weekly * practice of con-
sidering our wayes and obseruing
how wee growe, Psalm. 119. 59.
Iam. 1. 25.

2. Carefull vsing all the meanes

of

of grace, neglecting no one. 2. Tim.
1. 6.

3. Auoyding presumptuous, or
grosse sinnes. Psa. 29. 13.

4. Companying familiarly only
with the godly, auoiding the com-
panie of the wicked, so farre as is
possible; reproving their euill be-
hauior, where we may conueniently,
in all wisdom, bearing euer a secret
detestation of their sin. Psa. 15. 4. &
16. 3. & 119. 63.

5. Watching against worldly
cares and delights, that they steale
not our harts away from the Lord.
Matthew, 6. 24. & 13. 22. Luke,
21. 34.

*This is the generation of them that
seeke him, of them that seeke thy face,
this is Jacob.* Psal. 24. 6.

*The way of the righteous shineth as
the light that shineth more and more,
unto the perfect day.* Proverbs, 4. 18
19.

Such as bee planted in the house of

the Lord, shall flourish in the courts of our God.

They shall bring forth fruits in their age, they shall be fat and flourishing.
Psal. 92.13.14.

The louing kindness of the Lord endureth for euer and euer upon them that feare him, and his righteousnesse upon childrens children, unto them that keepe his couenant, and thinke upon his commandements, to do them.
Psal. 103.17.18.

FINIS.

lacks P¹²¹⁺
some M. at end

not in BSC.

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